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THE VEDIC MAGAZINE

AND

GURUKULA SAMACHAR.

PRINCIPAL FEATURES

The Teacher and the Taught—Prof. Dhirendranath Chowdhuri M.A.

Emperor Asoka—Mr. Har Bilas Sarda, B. A. M. R. A. S.

Eastern and Western Cultures—Pt. Chamupati M. A.

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THE

VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्म दानं विशिष्यते । (मनु०)

Of all gifts that of Divine knowledge is the highest & noblest

VOL. XXIV No. 11.	JANUARY. 1926, MAGH 1982. Dayanandabda 101.	WHOLE No. 207 THIRD SERIES No. 23

शिल्प संहिता. ANCIENT INDIAN ENGINEERING PHILOSOPHY.

नगर-रचनाशास्त्र TOWN-PLANNING.

देवालय विद्या CONSTRUCTION OF TEMPLES.

CHAPTER XI.

स्थाप्यन्ते ये यथा देवा: नगरे सर्वतो दिशम् ।
बाह्यान्तरासु भूमिषु ब्रूमहे तानतः परम् ॥

After having thus determined the development of the idea of God from **निर्गुण** the inconceivable to **व्यक्त** the distinctly comprehensible by the following stages:—

(1) **निर्गुण**—Inconceivable.

(2) **अव्यक्त**—Imperceptible such as **काल** time and **द्रव्य** space &c.

(3) **दिव्य**—Celestial such as **सूर्य** sun. **वायु** wind &c.

(4) **सगुण**—Qualitative such as **अनंत** Infinite, **सर्वज्ञ** Omniscient. &c.

(5) **साकार**—Having form such as **गणेश, देवी** &c.

(6) **मूर्त**—Obvious such as **ऋषि** sages, **पितर** fore-fathers &c.

(7) व्यक्त—Distinct such as गुरु preceptor, आचार्य tutor &c. and having seen that in each stage of development of the idea there is a distinct method of worshipping.

(1) For निर्गुण there is समाधि Conjunction.

(2) For अव्यक्त there is ध्यान Meditation.

(3) For दिव्य there is हवन Sacrificing oblation.

(4) For सगुण there is स्तवन Praising and reciting of hymns.

(5) For साकार there is स्पर्शन Touching (Worshipping).

(6) For मूर्त there is तर्पण Satisfying by discharging duties.

(7) For व्यक्त there is अर्चन Serving (pleasing by service).

We now come to general design of an Indian Temple. A human being consists of five senses and the mind which co-ordinates them. In order that a man may be perfectly pleased it is necessary to satisfy his five senses and mind. Even in a feast the host tries to satisfy his guest in all their component parts the senses as under.

(1) Eyes are satisfied by decorative arrangements.

(2) Ears are satisfied by melodious songs.

(3) Nose is satisfied by fragrant smell.

(4) Touch is satisfied by soft cushions &c.

(5) Taste is satisfied by delicious food.

(6) The mind is satisfied by pleasing conversation.

In the same way we satisfy the devotee by enabling him to please these six organs in the temple. The temple is therefore divided into six component parts as under :—

(1) There is गुहा or cell in the temple where the devotee can meditate in solitude and satisfy his mind by realising that he is God.

(2) There is मूर्ति or image which he can touch, dress &c. decorate and satisfy his sense of touch.

(3) There is the गर्भभार or the sanctum in which the devotee gets तीर्थप्रसाद and satisfies his taste.

(4) There is the अंतर्मंडल or Inner apartment where oblations are burnt and the sense of smell is satisfied.

(6) There is the हारा or Outer apartment from which the devotee gets दर्शन or the sight of the god and satisfies his eyes.

(6) There is the सभा or the Hall where कीर्तन is sung and heard and the ears are satisfied.

Besides these there is the मंडप or a small pandal in which the image of the chief devotee of the Deity is situated just opposite the image of the god and there is the बहिर्मंडल or the outer enclosure with the veranda all round which serves as a धर्मशाला Travellers' halting place, पाठशाला the place for teaching the boys and अन्नशाला or the place for feeding the saints, devotees and the poor. The outer enclosure has doors on all sides with an upper story on each as under:

(1) Eastern story for beating drums &c.

(2) Southern story for receiving guests.

(3) Western story for accomodating सन्यासी hermits.

(4) Northern story for accomodating a reading room.

After the advent of Buddhism no temples have any अंतर्मंडल or the sacrificial hall but as a token of the lost thing a Nitch is reserved in हारा for अंगार the ash which every devotee puts on his forehead. In some temples a passage पदसूत्र is left between the हारा and सभा and in some the मंडप is situated in the सभा. In other respects all ancient temples are similar to each other. A temple

is generally to be situated in the locality occupied by the devotees.

तीर्थेति तटिनी तटे जलनिधेस्तीरे सरित्संगमे ।
शैलाग्रेऽद्रितटे वनोपवनयोरुद्यानदेशे तथा ॥
सिद्धाद्यायतनेषु वा गुरुवरग्रामे पुरे पत्तने ।
देशेऽन्यत्र मनोरमे सुरसमिज्यायै क्षितिं कल्पयेद् ॥ शिल्परत्न ।

A temple should be built at a तीर्थ a sacred place where many good Brahmins live; on the bank of a river or by the side of seashore, at the confluence of two rivers, on the top or side of a mountain, in a forest or in its vicinity, in a garden, in the residential place of a saint, in the village of a great soul, in a town or city or in any place where the mind is devoted or drawn towards God by the grandeur or greatness of his work.

प्राचि प्रतीचि च हरौ निजदिश्युमेशे ।
वायौ निशुम्भजिति तारकजित्युदीच्याम् ॥
ग्रामादिकेषु निर्ऋतौ गणपार्यनाम्नोः ।
गृह्णातु भूमिरखिलेष्वपि मध्यतो वा ॥

The temple of विष्णु should be built in the West or East of a village. that of शंकर in the North East, that of देवी in the North West, that of कार्तिकेय in the North, the temples of गणेश or अर्यमा in the South West or if the village is small all or any of these may be situated in the centre or middle of the village. Centre lines should be drawn both lengthwise and breadthwise and the temples should be built either inside or outside of the village in the particular direction noted above.

स्वग्रामपुरराष्ट्राणां मध्ये स्य द् ब्रह्मणो गृहम् ।
प्राच्यामैशेऽथवा मध्ये गौर्याः सूर्यस्य च श्रियः ।
मातृणां दक्षिणे धामशास्तुः कालस्य नैर्ऋते ॥
षण्मुखस्य च वारुण्यां ज्येष्ठायास्तदनन्तरम् ।
इन्द्रेशसौम्यमध्ये स्याद् क्षेत्रपालस्य मन्दिरम् ॥

The temple of ब्रह्मा should be built in the centre of the town or its province. The temple of गौरी should be in the East, that of सूर्य should be in the North East; that of श्री in the centre, that of मातृ in the South, that of शास्ता (Bhairav) and ज्येष्ठा in the South West, the temple of षण्मुख (कार्तिकेय) should be in the West, that of ज्येष्ठा should be beyond it that of इन्द्र should be in the middle of North East and North, and that of क्षेत्रपाल should be in the centre.

प्राच्यां वा पश्चिमे विष्णोर्ग्रामादीनां च सम्मुखम् ।
पराङ्मुखं स्यादैशान्यां मानुषे शिवमन्दिरम् ॥
उग्राः पराङ्मुखाः शस्ताः नृणां सौम्यास्तु सम्मुखाः ।
प्राच्यां प्रत्यङ्मुखान् कुर्याद् प्राङ्मुखांश्चांबुभृद्दिशि ॥
दक्षिणस्यां न कुर्वीत त्रिदशानप्युदङ्मुखान् ॥ समरांगण ।

Vishnu's temple should be situated in the East or West facing the village and the temple of शिव should be situated in the North East with his face turned away from the village. Ferocious gods should have their faces turned towards the village. Thus the temples on the east should face the west and so on. No temple should however face the north. While worshipping the devotee should not face south and while saluting he should not have his feet towards the north owing to the magnetic condition of the human body.

स्वयम्भूर्दैवतं चार्षं यत्र कुत्रापि शोभन ॥

Naturally formed image or an image put up by a saint may be situated in any place or face any direction. This is an exception to the general rules.

विष्णोः पृष्ठे च वामे नरभवनमनर्थप्रदं दक्षिणे वा ।
प्यग्रे भागे च कालीनरहरिशिवतद्भिन्नसर्वोग्रमूर्तेः ॥
आर्यो निम्नस्थलस्थो यदि मनुजगृहं दक्षिणेऽग्रेस्य तस्माद् ।
उच्चत्वं नेष्टमिष्टं निकटमपि तदन्यत्र तत्पादभाजाम् ॥

A residential building should not be situated at the back or on its left side &c. or it should be situated in front or on the right side of the temple of काली, नरहरि and all ferocious images of शंकर except शिव. The temple of अर्यमा should be situated in a low place and a human habitation should not be situated in its front or right side. No houses of the devotees of an image should be situated close to the temple.

व्रीहिक्षेत्रादिदेवालय जलधिनदीतापसागारगोष्ट-
ग्रामादीनामतीवांतिकमपकुरुते नैकधा मन्दिरेषु ॥
देवागारान्नराणामिति शुभदमिदं किंचिदूनं समवा ।
तस्मादभ्युन्नतं न द्वितलविधिरपि नेष्यते तत्समीपे ॥

The following things should not be very close to any habitation as they are dangerous in more than one way. (1) Rice, sugarcane and such other fields requiring a very large quantity of water (2) Temple (3) Sea (4) River (5) A body of a person performing austerities (6) Cow folds. The human habitations should be lower than those of gods or they may be equal but they should never be higher or have more storeys. In the same way the place of worship in a house should be at the highest point and the sanctity of the greatness of the gods should not be endangered in any way.

The names of the sixty four parts of the plan of a town or building are shown as under.

1, शिखी 2, 13 पर्जन्य, 3 and 14 जयंत, 4 and 15 इन्द्र, 5 and 16 सूर्य, 6 and 17 सत्य, 7 and 18 भृश, 8 अन्तरिक्ष, 9 अनिल, 10 दिति, 11 and 13 अदिति, 19 and 20 पूषा, 21 and 22 भुजग, 23 आपवत्स, 24 आप, 25 and 26 अर्यमा, 27 सावित्र, 28 सवितृ, 29 and 30 वितथ 31 and 32 सोम, 39 and 40 भल्लाट, 33 and 41 भूधर 34, 35, 42 aud 43 ब्रह्मा, 36 and 44 विवस्वान् 37 and 38 बृहत्क्षत, 45 and 46 यम, 47 and 48 मुख्य, 49 रुद्र, 50 राजयक्ष्मा 51 and 52 मित्र, 53 जय, 54 इन्द्र, 55 and 56 गांधर्व, 57, 58 अहि

59 and 60 शोष, 60 and 70 असुर 61 and 7I अंबुपति, 62 and 72 पुष्पदंत, 63 and 73 सुग्रीव, 64 and 74 दौवारिक, 65 and 75 भृंगराज 67 रोग, 68 पापयक्ष्मा, 75 पितर, 76 मृग.

Method of dividing the plan of a Building or town into sixty four parts. The names of the parts are noted below.

१ १०	२	३	४	५	६	७	८ ९
११	१२ १३	१४	१५	१६	१७	१८ १९	२०
२१	२२	२३ २४	२५	२६	२७ २८	२९	३०
३१	३२	३३	३४	३५	३६	३७	३८
३९	४०	४१	४२	४३	४४	४५	४६
४७	४८	४९ ५०	५१	५२	५३ ५४	५५	५६
५७	५८ ५९	६०	६१	६२	६३	६४ ६५	६६
६७ ६८	६९	७०	७१	७२	७४	७४	७५ ७६

The names of Eighty one parts of the plan of a town or Building as shown in the sketch below.

1 शिखी, 2 पर्जन्य, 6 and 12 जयंत 4 and 13 इन्द्र 5 and 14 सूर्य, 6 and 25 सत्य, 7 and 16 भृश, 8 अन्तरिक्ष, 9 अनिल, 10दिति, 11 आप, 17 सावित्र, 18 पूषा, 19 and 20 अदिति, 21 आपवत्स, 22, 23, 24 आर्यमा, 25 सविता, 26 and 27 वितथ, 28 and 29 भुजग, 30, 39 and 48 भूधर, 37, 38 सोम, 46 and 47 भल्लाट, 31 32, 33,

40, 41, 42, 49, 50 and 51 ब्रह्मा, 34, 43 and 52 विवस्वान्. 35 ane 39 बृहत्क्षत. 44, and 45 यम, 53 and 54 गंधर्व, 55 and 56 मुख्य, 57 राजयक्ष्मा, 58, 59 and 60 मित्र, 61 इन्द्र, 63 and 63 भृंगराज, 64 अहि, 65 रुद्र, 66 and 75 शोष 67 and 76 असुर, 68 and 77 अम्बुपति, 69 and 78 पुष्पदंत, 70 and 79 सुग्रीव, 71 जय, 72 मृग, 73 सोम, 74 पापयक्ष्मा, 80 दौवारिक, and 81 पितर.

Method of dividing the plan of a Building or town into Eighty one parts. The names of the parts are given above.

१	२	३	४	५	६	७	८	९
१०	११	१२	१३	१४	१५	१६	१७	१८
१९	२०	२१	२२	२३	२४	२५	२६	२७
२८	२९	३०	३१	३२	३३	३४	३५	३६
३७	३८	३९	४०	४१	४२	४३	४४	४५
४६	४७	४८	४९	५०	५१	५२	५३	५४
५५	५६	५७	५८	५९	६०	६१	६२	६३
६४	६५	६६	६७	६८	६९	७०	७१	७२
७३	७४	७५	७६	७७	७८	७९	८०	८१

These names may be written in the various divisions shown by the numbers on the plan.

चन्द्रेश्वरः कुमारो धनदः काली च पूतना चैव ।
कालीसुतश्च खड्गी चैते दौवारिकाः प्रोक्ताः ॥

The gatas of towns and villages should be guarded by or should have the temples of चंडेश्वर, कुमार, धनद, काली पूतना, कालीसुत and खड्गी. These are the temples that are to be outside of the village.

In Southern India the rules as to the situation of temples differ, and Maya gives the following rules in the matter.

भृंगराजांशके वापि पावके च विनायकम् ।
ऐशांशे शिवहर्म्यं स्यात्सौम्ये वा प्रान्तरेषु वा ॥
सूर्यपदे सौरं स्यादग्निपदे कालिकावेश्म ।
भृशभागे विष्णुगृहं याम्यायां षण्मुखस्थानम् ॥
सुग्रीवांशे गणाध्यक्षः पुष्पदन्तपदेपि वा ॥

The accompanying plan shows the division of the site of a town into sixty four or eighty one parts and the names of various parts. The situation of temples is described with reference to these technical names.

(1) The temple of विनायक should be situated in भृंगराज or पावक parts.

(2) The temple of शिव should be situated in ऐश, (N. E.) सौम्य North or प्रांतर on the border.

(3) The temple of Sun सूर्य should be in सौर part.

(4) The temple of कालिका in अग्नि part.

(5) The temple of विष्णु in भृश part.

(6) The temple of षण्मुख in याम्य Southern part.

(7) The temple of गणाध्यक्ष in सुग्रीव part or पुष्पदंत part,

(8) आर्यकभवनं निर्ऋतौ वरुणे विष्णोर्विमानं स्याद् ।
मदिरालयमथवायौ मुख्ये कात्यायनीवासः ॥
सोमेश्वनदगृहं वा मातृणामालयं तत्र ।
ईशे शंकरभवनं पर्जन्यांशे जयन्ते वा ॥
तत्र गजाननसदनं ह्यदितौ वा मातृकोष्ठं स्याद् ।
ब्रह्मस्थानैशाने वाग्नेयां स्यात्सभास्थानम् ॥

(8) The temple of आर्यक in the Southern part named निर्ऋति.

(9) The temple of विष्णु in वरुण or the West part.

(10) The temple of मदिरादेवी in North West or वायु part.

(11) The temple of कात्यायनी in मुख्य or central part.

(12) The temple of धनद in सोम or North part.

(13) The temple of मातृ also सोम or Noth part.

(14) The temple of शंकर in ईश the North East part,

(15) The temple of गजानन in the same *viz* North East part.

(16) The temple of मातृ may be in अदिति part also.

(17) The ब्रह्मस्थान to be in North East part and सभास्थान in the South East part.

The Engineer समरंगण of the विश्वकर्मा school gives the following rules for the same.

विष्णोर्दिनाधिनाथस्य सहस्रनयनस्य च ।
धर्मस्य च विधातव्यं दिशि प्राच्यां निकेतनम् ॥
सनत्कुमारसावित्र्योर्मरुतां मारुतस्य च ।
पूर्वदक्षिणदिग्भागे विदधीत निकेतनम् ॥
गणेशमातृभूतानां याम्ये प्रेतपतेर्गृहम् ।
भद्रकालयाः पितृणां स्याद्वेश्म चैत्यश्च नैर्ऋते ॥

(1) In the East there should be the temples of विष्ण, सूर्य, इन्द्र and धर्म.

(2) In the South East there should be the temples of सनत्कुमार, सावित्री, मरुद् and मारुत.

(3) In the South there should be the temples of गणेश, मातृ, भूत and प्रेतपति.

(4) In the South West there should be the temples of भद्रकाली, पितृ and चैत्य,

निलयं पश्चिमाशायां विदध्याद्वरुणस्य च ।
फणिनां भवनं कार्यमपरोत्तरदिग्गतम् ॥
शनैश्चरस्य चात्रैव कात्यायन्याश्च मन्दिरम् ।
विशाखस्कंदसोमानां तथा यक्षाधिपस्य च ॥
पृथक्पृथग्विधातव्याः प्रासादाः सौम्यदिग्गताः ।

जगदगुरोर्महेशस्य श्रियो वह्नेश्च मन्दिरम् ॥
पूर्वोत्तरस्यां ककुभि प्रविधेयं मनोरमम् ॥

(5) The temple of वरुण should be in the West.

(6) The temple of फणी, शनैश्चर and कात्यायनी should be situated in North West.

(7) The temples of विशाख, सोम, स्कंद, कुबेर should be situated in the North.

(8) The temples of महेश, श्री वन्हि should be situated in the North East.

कांतारेष्वद्रिषु स्थानं सर्वत्रेष्टमुमापतेः ।
बहिर्निवेशनात्स्वेच्छं विदध्यादमरालयम् ॥
बाह्यतोभिमुखा देवाः शस्यन्ते न पराङ्मुखाः ।
अर्चाश्रितेष्वयं प्रोक्तो विधिर्नो लेख्यवर्तिषु ॥
तद्वेषवर्णभूषास्त्रवाहनैरन्वितं सुरम् ।
तद्भित्तौ प्रकटाकारं नगराभिमुखं लिखेद् ॥

The temple of शिव may be situated in any place whether it be a forest, a mountain or country. When a temple is situated beyond a village it may be faced &c. as one likes. The temples should when outside a village face the village and not otherwise. When the deity is an image (Statue) for worship these rules are to be followed. These rules do not apply to pictures. Every temple should have a picture of the deity on one of its walls preferably a conspicuous place—a picture that should show the colour, dress, ornaments, weapons and retinue including conveyance.

प्रतिग्रामं प्रतिवेश्म प्रतिदेवकुलं तथा ।
कुर्यात्प्रतिपुरञ्चापि ह्युक्तमानगुणादिकम् ॥
नगरेषु समग्रेषु ग्रामेषु निखिलेषु च ।
खेटकेषु च सर्वेषु सामान्योयं विधिः स्मृतः ॥

In every town village, house, and the place for the worship of God this arrangement should be followed.

These are the general principles that are to be followed everywhere in the construction of temples, the places for worshipping God.

THE TEACHER AND THE TAUGHT.

a.—THE TWELVE.*

(By Professor Dhirendranath Chowdhuri, M. A.)

Let us take the *taught* first. The twelve apostles were meant to be according to Strauss "a narrower circle of disciples, who remained continually in his society, were initiated by him into his thoughts more profoundly than the masses of the people were, and were penetrated by his spirit. It was as customary for the Hebrew Prophets, and at a later period for the Rabbis, to have smaller circles of disciples round their persons, as it was for the Greek philosophers." The first object was not realised as it is a notorious fact that Jesus' immediate followers contributed precious little to the upbuilding of the movement showing the much trumpeted selection of these apostles to be more mythical than real. They in a body deserted, if one remained, he remained only to deny him. If this desertion and denial indicate anything, they indicate their own non-historical character. Moreover, they indicate that the apostles had nothing to do with Jesus as an actual fact of his life. They are an imaginary part of an imaginary Drama. The other object must of course, have been necessarily an accomplished fact. In a manufactured character the attendant circumstances of the precedents must be scrupulously reproduced in details. So Jesus was given an inner coterie of twelve disciples in imitation of Prophets and Philosophers of old as Strauss has pointed out. And a

* The number twelve is romantic, so to say. Not only twelve tribes of Israel, there are twelve Patriarchs, pre-Christian twelve Apostles, pre-Christian twelve brethren of the Lord to participate in some secret sacrament, twelve gates and twelve angels of the Apocalypse.

mere imitation it is. We know the *Seventy* of Luke is a fiction why not the twelve also ? " The Twelve Apostles " too, are to me (and I should think to many critics) as unhistorical as the Seventy disciples." (Hibbert Journal, 1911, p. 891), so says Professor K. Cheyne, the joint Editor of the *Encyclopædia Biblica*. Dr. Carpenter also takes the Seventy to be mythical. According to him " the Seventy Disciples were thus symbol of the appeal of Christianity to the whole world " (*First Three Gospels*, p. 271). When the mission of the Seventy can be so easily disposed of as a symbol or allegory about the Gentile nations even when charged with the self-same appeal as the mission of the Twelve, evidently manufactured by a pro-Gentile hand, what obstacle is there to take the mission of the Twelve as such a symbol for the appeal to the twelve tribes of Israel conceived by a pro-Judaic scribe ? If the seventy persons with their names could be invented to serve the purpose of some allegory and made the part of the story later on, " where is the improbability of an earlier and similar grafting-on of a myth of twelve apostles ? That it *could* be done is clear ;" and argues Mr. Robertson in his *Christianity and Mythology* (p. 347) "there remains nothing but to accept the clear proof that it was." Now let us see how it was done,

The obvious question that forces itself on us is that disciples are meant for receiving instructions on certain subjects and then called upon to propagate the same. By analysing what Jesus taught his disciples, we get first casting of devils and next the parables, meaning of which is forbidden to people in general. Thaumaturgy was the universal feature of the ancient world for which the ushering in of a new kingdom of God in such hot haste was quite uncalled for, and for the teaching of parables of which meaning could not be passed on to others, no apostles were required. The concept has no foundation in fact and the myth makers did not care to make it even plausible. The fictitious character is writ large so prominently on the forehead of the selection of the twelve apostles that much thought is not needed to detect

the motive. The episode was at the first instance added to give the kingdom an air of possessing an evangel. As there had been preachers there must have been *something* to preach! This is the logic that is to be swallowed by us because "Thus saith the Lord." "All careful investigations have been perplexed by the manner of the introduction of "the Twelve" in the gospels, and they would have been still more so," continues Mr. Robertson, "if they had realised the total absence of any reason in the texts for the creation of disciples or apostles at all. Disciples to learn—what? Apostles to teach—what? The choosing is as plainly mythical as the function. If we compare the gospels it becomes conspicuous that the "choosing" was motivated by some ultra-historical preconceived notion—the choosing was for choosing's sake. Psychology is trampled under foot; as if by a divine decree without the least pretence of previous instruction whatsoever, the fisherman left fishing and the taxgatherer deserted his calling at the fiat: "Follow me." Strauss, too, could not swallow what the gospels say in this connection as "the particular occasions on which they state this to have happened, have so obviously their origin in legend or free invention. We begin with three, four or five, the quasisacred O. T. numbers, but without the connective development the full contingent of twelve is summarily reached at one stroke. The redactor in *Mark* could not conceal the fact that he was constructing a myth in order to bring about a reconciliation with Matthew. How summary is the procedure! Mark says. "And he goeth up into the mountain* and calleth unto him whom he himself would: and they went unto him. And he appointed

* This "the mountain" allies the episode with the astral myth—the twelve apostles are twelve signs of the zodiac In Luke where, too, the reference to the *mountain* is found, Jesus said to his disciples that he gave them the power over *serpents* and *scorpions*. This is clear enough reference to the heaven, the astral *mountain* where serpents and scorpions abound but Jesus dispels all doubts from Sceptical minds by saying: "Rejoice because your names are written in heaven," thereby alloting one house to each apostle—twelve to twelve, Jesus, "the Lamb" also evidently indicates some Zodiacal reference.

twelve, that they might be with him, and that he might send them forth to preach and to have authority to cast out devils."

But in *Luke* who begins with three, the list of twelve is different. In this connection the evangelist did not resist the temptation of introducing a miracle. To these superstitious scribes the (his) story is stale without supernatural happenings. In *Matthew* and *Mark* the beginning is made with four to whom the fifth is added. John is cleverer. He more supernaturally gets up the five at once taking two from John the Baptist's followers and most skillfully manages his *twelve* without any ado about finding out the necessary men : " Did not 1 choose you the twelve, and one of you a devil ?" As to the reference to " the twelve " in the Pauline epistle (1 Cor) Dr. Drews observes : " Since the work of Holsten (*Des Paulus*), however, it has been an open secret in the theological world that " the twelve " is a later interpolation in original text. The theologian Brandt (*Des Christentums*) also regards " the twelve " as a very unsafe part of the Pauline text and believes it to be a later addition ; and Seufert (*Des Apostalatus*) is convinced that it is possibly a very early gloss which was inserted in the text in order to support with the authority of the apostle Paul later idea of twelve apostles" (*Witnesses* p. 76-77.) The conclusion is inevitable that the gospellers were under some obligations to mention the *twelve* and that the obligations were not historical. They were labouring under a preconception and in obedience to that they were creating a fiction. These apostles are unnecessary for any apostolic purpose and they knew it. One betrayed, the other denied and the rest slept on when Jesus was passing through the most critical period of his life. In the Acts, Matthew is chosen to fill up the gap at the death of Judas, but this is mentioned no where else and Matthew plays no part in the subsequent narrative except a gospel having been foisted on him. There is no actual trace of the active twelve in the Epistles. Can there be any more effective material nullification of those whose formal choice by hook or crook has been made a special

duty ? Curiously enough we find a Talmudic Jesus Ben-Stada with five followers whose names correspond with those of some disciples. So all candid critics will agree with Mr. Robertson that "the calling of the twelve has been *imposed upon* an earlier narrative, with an arbitrary list, which is later on varied. The calling of the fisherman, to begin with, is a symbolical act, as is the calling of a tax gatherer. The calling of the twelve is a more complicated matter." And for this reason next to the miracles the gospel list of the *twelve* is the most damaging item to the biographical school. The detail is wanting at the very point where the detail is most wanted. A list of names is supplied, most of which have no bearing with the subsequent history as we have already pointed out. We have therefore conflicting unhistorical detail of five, no detail of the further additions and then suddenly a body of twelve is constituted. (vide *The Jesus Problem* pp. 126),

Of course, the starting point of the twelve is to be found in the pre-Christian Jesus cult of Palestine :in which sacrificial rite there were twelve participants called the "Brethren of the Lord" *But the above are minor considerations when compared with the real cause of the twelve story, which lies in the *Teaching* (*Didache*) *of the Twelve Apostles* discovered by Philothess Bryennios,, Metropolitan of Nicomedia (then of Serris) in 1873, in the library attached to the Monastry of the Most Holy sepulchre, in the Phanar, or Greek quarter, of Constantinople. The book was originally the scripture of a pre Christian Jesus-cult among the Jews and proselytes meaning to be the creed of the actual twelve "apostles" of the High Priest before the fall of Jerusalem or of the Patriarch after the catastrophe. The High Priest and the Patriarch of Tiberias after him appointed twelve tax-collectors and they

* James is called "the brother of the Lord." This has been much made of by prepossessed theologians in favour of the historicity as here is a reference to a blood relation of Jesus In Matth 12-46, Mk, 3-31, Lk. 8-19 brother means a spiritual brother, brother in faith, so has only a symbolical significance. Origen long ago in his *contra celsum* opined that James was called so because he was virtuous and faithful.

were called apostles. But when the dispersed Jews multiplied, the number of collectors necessarily increased. So there were seventy-two under-collectors appointed, thereby releasing the twelve from the drudgery of actual collection and supplying the third gospel materials for its supplementary mythical disciples. The twelve were then left with only the teaching and legislative function. So the foundation was laid of a purely Jewish ethics ending in the well organised code of morals called the *Teachings of the Twelve Apostles.* This *Didache* also supplied much materials for the Sermon on the Mount.* On this was grafted the nascent cult of Jesus the Servant of God (Vide S. H. C. p. 17, 65-66). In this some form of sacrificial banquet and baptism both pre-Christian took a prominence, practised by these Jews, and their proselytes perhaps a secret society who persuaded themselves that the Messiah had already come, the expectation of whose coming was universal among the Jews and very strong at the time. Let the ball of the fruition of this expectation set rolling from any quarter there was every chance of its being accepted as gospel truth

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* *e g* "Bless them that curse you, and pray for your enemies and fast for them that persecute you, for what thanks have ye) if ye love them that love you? Do not the foreigners [the emendation "tax collectors" in Matt. 545 has a hidden logic of its own. Villify him to whom you are indebted] : dothe same. But love ye them that hate you" The apostles or the tax-collectors of the High Priest carried this manual in their pockets for the teaching of the Jews dispersed through the length and breadth of the Empire. This was a virtue of necessity. In the age of defeat and oppression the Jews learnt in the hard school of experience the vanity of the ethic of hate, and the Bible incorporated the teaching though we do not find the virtue of forgiveness practised either by Jesus or his followers, it is some consolation to the followers of the Christ that the doctrine was framed sometime earlier by *his* race. The *Didache* also teaches "If any one ask from thee what is thine ask it not back, for indeed thou canst not" If Matthew has omitted this, it has been done with a purpose. This could not possibly be a Christian exhortation. This is not a moral precept. As social ethic this is almost ridiculous. But it was the actual lot of the expatriated Jews to bear with meekness for which there was no legal remedy in the Roman Empire. And the gospels were written when enjoying the patronage of Rome.

as it were. The historic existence of this body is undisputed. The Biographist A. Seeberg acknowledges it to have been known to Jesus and the Baptist. The early Church which in one aspect is most likely the continuation of the cult body used the book profusely with additions and alterations to adapt it to its own purpose. When the new cult was on the point of superseding and strong enough to displace the old it did not miss the opportunity to provide itself with the same fighting instruments. It is no wonder that the early Jesuist movement with the document in its hands would make an attempt to appropriate the credit of the Teaching to itself. And the surest way was to manufacture a list of the twelve apostles as its preachers to appropriate the credit of the teachings. That is the motive for the invention of the *twelve* story. But when the Church progressed, this still unduly Judaic document being found unsuitable in many respects fell into disuse, but the myth of the Twelve continued. All evidences internal and external, point to this one conclusion and there can be no reasonable contradiction.

(*b*) WHAT JESUS PREACHED.

Jesus as the Teacher is a figure wholly fabricated from ancient scriptures. Jesus, the Saviour God is the development of a similar pre-Christian cult to be made out hereafter; Jesus, as a Messiah though without any assignable mission properly so called, is the Gentilisation of a Jewish idea finally abandoned by the Jews after the fall of the Temple. The biographical school make a tissue of the three with the addition of the doctrine of salvation by blood-sacrifice,—a legacy from the savage state of primitive humanity. The latest documentary analysis has left nothing to Jesus but a doctrine of last things, an eschatology, a coming riding the chariot of the clouds which unfortunately has not been fulfilled—a vision of a visionary, "in fact insane" as both Harnack and Loisy agree to call him (E. D. p. xv), a dream of a dreamer without any practical message to deliver to his people. Of course, it is not unlikely that there was some political message but that was wholly suppressed for some ostensible

practical purpose. That object was to keep the Romans in good humour. When Christianity took documentary shape the Christians were already pro-Romans openly separated from their Jewish compatriots. This explains the wholly absurd attitude of the gospels towards the Jews. In the final struggles of the Jews against Rome the Christians sided with the latter. So the political message, the only probable practical message of the Jewish Messiah we miss and that necessarily from the documents manufactured in the pro-Roman surroundings. The reason of schism is not far to seek. The Jews by this time discarded Jesus as the promised Messiah. The influence of a prophet is based on the belief of his infallibility. If that is gone his following falls off and the cause is ruined. As the prophecy of the Messiah's coming to establish the Jewish Kingdom during that generation as predicted did not materialise to their expectation, the Jews turned hostile to the movement. The Gandhi movement gives us the most up to date illustration of this truth. In a couple of years he has been declared a heretic and, besides, in a public meeting a proposal to lynch him has been actually made. However, it is historical that from time to time till the destruction of Jerusalem or even a little after, many fanatical Jews, some of them bearing the name Jesus, the name having been very common in Jerusalem, came out to restore the lost Jewish state claiming to be the Messiah, openly or secretly, preferably the latter. Because, as in India, in order to avoid an impoverishing system of taxation and the suppression of a national aspiration the subject peoples for want of any room for collective action were gradually goaded to private association ready to believe, a psychologically verifiable fact, in the speedy end of the old order which promised in some way to bring about a new life.

By the Jewish historian Flavius Josephus (37 – 100 A) no reference to the gospel Jesus is made in his three great works on the history of the Jews, the history of the last Jewish war and a defence of the Jewish religion. Only a single, discarded, interpolatry passage is found. The passage was not known

to Origen. "The theory of utter spuriousness" of Josephus' testimony of Jesus is upheld by such an eminent authority as Dr. Emil Schurer in *A History of the Jewish people*, Div. I, Vol. II, p. 147-149. Robertson calls it "the most obvious interpolation in all literature." Prof. Smith takes the *Silence of Josephus* " as an insuperable obstacle in the way of the gospel story. But the historian Josephus speaks of two other Jesuses – one predicted "woe to Jerusalem," was flogged, being meek never retaliated, and was finally killed by a stone in the siege, and afterwards venerated as a prophet and martyr. The other Jesus, son of Sapphias, the Chief Magistrate of Tiberias and a violent political opponent of Josephus, with a following of sailors and poor people, among whom were two named Simon and John, is said to have been the disciple of Judas the Gaulanite or Galilian, eventually identified with one who created some anti-Roman trouble. There was another Jesus, a robber captain of the borders of Ptolamais who was betrayed and whose companions deserted him. But by some the latter has been confounded with the former. (*Jesus Problem*). Instances of many more Jesuses could be cited, but it is not required. Myths are multifocal. It would not stand in the way of any myth-theory if traits of any or other of these Jesuses were incorporated with the central myth of crucifixion, subsequently for its development. At best, Jesus, if microscopically historical in minor matters began with a propaganda subversive of the Roman rule and met a violent death consequently. Now, as already indicated, at a latter period finding in him a Messiah of the ordinary Jewish type on the one hand and a rebel *Madhi* put to death by the Romans on the other, the writers connected with the movement, mostly non-Jewish and pro-Roman into the bargain, threw him over board. They suppressed the fact of the political mission altogether in order to conciliate the Roman opinion and offered instead a universal and wholly denationalised Jew proclaiming a purely spiritual kingdom and eventually put to death at the instigation of the Jewish priestcraft. This latter is the manufactured Jesus of the gospels who

refuses to compose with his supposed historical prototypes, because they have nothing in common except the name. The Jews were now necessarily alienated. They put in their own Messiah and the secession was complete during the great rebellion under Hadian. The leader of the revolt was Barcasiba whom R. Akiba the most celebrated doctor of the law in his time is said to have distinctly announced as the Messiah. Messiahs were as plentiful as blackberries in autumn because of the people's will to believe and determination to have one, As in the time of Vespasian, so also at this time there was a widespread idea that the day had come when the old prophecy of the Prophets would be fulfilled, and Israel would cast off the yoke of the gentile. The Christian legends also declare that Barcasiba bewitched the people by decietful miracles [of course, the Jews were not slow to return the compliment]. Just by reason of the Messianic character of the movement it was quite impossible for Christians to take part in it. They could not deny their own Messiah by recognising the leader of the political revolution as such. Hence they were p rsecuted with peculiar violence by the new Messiah, as Justin Martyr and Eusebius testify." (*A History of the Jewish People* by Dr. Emil Schure p. 300). Because of this Schism the real political Messiah got out of the hand of the gospel writers. But they were earnestly in search of the central figure for developing the Jesus-cult let lose in the Roman world and they found one in this manufactured Jesus. Now the real tragedy began. The true message they had to suppress, but they could not supply anything in its place. And as a result we find Jesus preached *nothing*. As there was no message, so there were no missionaries. If we combine all the gospels we find that the apostles were sent out to cast out devils, heal the sick and preach that men should repent and the Kingdom of heaven was at hand cursing right and left those who would not receive them. To begin with, they should not pay any visit to Samaritans or Gentiles as evidently there was no room for them in the kingdom—the Twelve ruling the twelve tribes of Israel. The Gentile world was

not at all in contemplation when the myth was given its first start. But the Gentilisation could not be prevented and Luke consequently invented 70* or 72 preaching disciples into which number, according to Jewish tradition, mankind was divided. Dr. Carpenter (F. Th. G. p. 271) takes it to be "an allegory of the preaching to the Gentiles," *i.e.*, an invention pure and simple. So Robertson concludes. Whether the gospel myth be thus based, or framed merely on the theocratic basis of the seventy or seventy-two nations, myth it certainly is" (*Christianity and Mythology* p. 347). This shows there was nothing, absolutely nothing new to preach though with a great deal of flourish the apostolic mission was introduced in the gospels. It was a void evangel the fictitious apostles were charged with. It may be argued that the idea of the Kingdom of God was so known that no specification was necessary. And John the Baptist already preached it with renewed vigour. Now, if the mission of Jesus was only the new edition, rather a reprint of that of the Baptist wherein then lies the supersession of the latter by the former to give prominence to which one theme the Baptist Episode was ushered in, and if the idea of the Kingdom were the old Pharisaic idea (*vide the Pharisees* by R. Travers Herford) what becomes of the bombast of the new wine poured into the old bottle? Yet against all records and against himself as superstitions die hard—Herford has tried to claim something more for Jesus. "It is true that John the Baptist had come and gone, and Jesus at the outset took up his message (*Mark 1*). But Jesus was far other than a second John" (p.) It is shortly a dogmatic assertion which has no basis in facts. At least no one has ever shown it. To even an unreflecting man it is evident that the gospel writers were telling a tale when they had nothing to tell so they had to concoct a story by simply inserting an empty framework in an empty past. The experience of the disciples, as far as

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* "The seventy disciples remind us of the seventy elders chosen by Moses to assist him" (Strauss). There were 70 members in the Sanhedrin also.

their mission tour is concerned, is equally without any moral significance or historical import for the evengel of the kingdom. They reported that all they had done consisted in successful exorcism and nothing else.* We hear very often of the Kingdom of God, but its nature is never explained in unequivocal terms We have certain parables and parables are allegories bearing a dozen interpretations. They were designed, we have the authority of Jesus, to make the meaning of the Kingdom unintelligible to the multitude, those for whom only it could be meant. A preacher preaches for the edification of those to whom the message is delivered. This is the ordinary mode of preaching. But the preacher of the kingdom hid his message in the act of delivering it, and he said he did so deliberately The disciples protested against this method, because they themselves could not understand the meaning of the message. So an explanation was vouchsafed unto them in private This is a quiet hint as to the esoteric character of Jesus' mission like Essenism with which some have identified it thereby denying the necessity of any such mission These parables are the only explanations offered of this cryptic kingdom and they have been purposely made incomprehensible. The disciples could not understand them, and moreover they were forbidden to enlighten the public on the subject. It amounts to this that Jesus vetoed the explanation of the very thing which he sent his disciples to explain to the public (*vide the Historical Jesus*). The episode of the parables is the strategem having recourse to which the gospellers succeeded in writing their treatises, but at the same time cleverly concealed the fact

* That the episode is an interpolation is given out by the texts themselves. Because *Matthew* sends out the Twelve rather makes a proposal to that effect but they do not stir out—the narrative continuing in their presence In *Mark* and *Luke* they go and return but make no report. Evidently the mission was a heedless addition to some older gospel or gospels (vide the *Jesus Problem*) In reference to the mission of the Twelve apostles even Strauss is of opinion that "we see reason to doubt that they were sent forth in the lifetime of Jesus."

that they have no evangel to describe. That is in plain logic, the gospellers' round about way of proclaiming from the housetop to the discerning mind that there was no preacher of the Kingdom of God and consequently this non-existent preacher had nothing to preach

The mythical character of Jesus' relation with the so-called disciples is proved to the hilt by their wholesale desertion at a most critical period of his life. If they took him to be the God's anointed, the Son of the living God " as Peter so triumphantly declared, repeatedly attested and ratified by the divine voice, *viz.* " Thou art my beloved Son " (*Lk.*3^{22}) at baptism* in the Jordon, or "this is my beloved Son in whom I am well pleased, hear ye him " (*Mt.* 17^{5}) on the mount at transfiguration,† it would be simply absurd on their part—impossible to a degree—to flee from him or to deny him. No miracle more miraculous happened after the crucifixion. And this inspite of the Master's repeated warning in so many words a shortwhile ago‡ that all these things would happen in obedience to prophecies. Can this be a fact that these disciples if they existed at all would play fast and loose with their own confession, would play false to the divine voice, they heard with their own ears, or would not care a brass farthing for what the " only begotten Son of God " urged on them while they were following him like shadows for so many years or months together. This unpsychological drama was impossible only as a fiction originally designed out of some misunderstood and misapplied prophecies for the consumption of a truly religious but fanatically disposed people.

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* John the Baptist forthwith recognises him. I have need to be baptised of thee and comest thou to me?"—(*Mt.* 3^{14}).

†This is no subjective conception, nor even a private communication from one person to another, but a public declaration for the whole world.

‡" —*Mt.* 10^{18-19}. Behold, we go up to Jerusalem ; and the Son of Man shall be delivered unto the chief priests and scribes ; and they shall condemn him to death, and shall deliver him unto the Gentiles to mock and to scourge and to crucify ; and the third day he shall be raised." Cp. *Mk.* 10^{33-34} and *Lk.*18^{31-33}.

To ask us to believe this as *gospel* truth is a very large demand on human credulity or on the other hand if the disciples were a reality, Jesus made precious little impression on them. Then what is the necessity of placing such a non-entity at the fountain head of a mighty movement? Instead of explaining the movement the career of Jesus is a stumbling block in its way.

This should be noted here and with equal justification any where else that gospels are replete with such misunderstanding and misinterpretation of the Old Testament texts as in the case of the Virgin birth or riding of the two asses leading to ludicrous portrayal of the Messiah-Prophecies, or more correctly what were taken to be prophecies were all utilized in this way. In Micah 5,[2] Bethlehem has been referred to in connection with an event of the time, but it has been misconstrued into a prediction about the Messiah's birth place; Mathew's quotation (2[3]) does not even tally with the original. But by hooks and crooks Bethelehem has been forced into the drama and therefore many futile subterfuges have been attempted to reconcile the claims of Nazareth and Bethlehem. Some of these sayings purporting to be a Millenium old have been requisitioned through mistake by the gospel writers to impose upon the unwary and the ignorant among whom the gospel was first promulgated. Justin in his *Dialogues with the Jew Trypho* has carried this art of misapplying the prophecies to a most ridiculous length. During the *Swadeshi* agitation of Bengal at about 1905 the present writer was persistently asked to accept on trust that the *Kalki* who would make havoc of the *Mlechhas* had already incarnated and been working 'in our midst' just seeking an opportunity to make himself known, though according to many the last *avatar* had manifested himself several centuries hence. In both the cases the birth place, parentage etc., all agreed in details with the verdict of the *shastras*. Many believed in this latter canard and it was spread far and wide to help the anti-British propaganda. The logic is this: somebody is taken to be the Messiah or a Messiah is manu-

factured, and as the Messiah had appeared, all the predictions or traditions about him—real imaginary or misunderstood as such—must have happened. For example, a writer through ignorance takes a Hebrew word meaning simply "the young woman" for "an unmarried woman." So when writing the life of the Messiah he declares that the Messiah was necessarily born of a Virgin* and angels are not wanting to bear witness to this supreme historical fact! This is the basic principle on which the life of Jesus Christ was built by the Evangelists. Now the trick has been exposed and the historicity of the gospels cast to the four winds. Dr. Carpenter notes: The whole career of Jesus from birth to death was cast into this frame." But he pleases to add "by degrees" (Ibid p. 45) whereas it should be "from its very inception." If there were any truth anywhere the life could not be fitted into this frame wholesale. An actual square screw does not fit in with an actual round hole. Dr. Carpenter does not see the significance of his own finding because it is determined for him in advance that he will not see. He is bound by his previous *karma*. Otherwise how can he say the following, and yet take the gospel Jesus as an historical person. "The whole biography of the Christ then, from birth to death, the scene of his labours, the scope of his power, the method of his teaching [which teaching itself is more than proved to be a compilation] the reception of his message, the hour of welcome and the day of doom, *was written beforehand in the scriptures* [Italics are mine] for those who held the key to their mysteries. It was only necessary to put the passages together, and the incidents followed in due course. The frame work of the wondrous story was prepared beforehand, the lines of the Messiah's life were shaped; the great acts of the

* The mistake was started by the Septuagint. Raja Ram Mohan Roy shows how by rendering a definite article in Hebrew into an indefinite, the Greek version gives the contemporary event an appearance of a prediction. The whole history of such sham prophecies has been exposed by the Rajarshi in his *Three Appeals to the Christian Public*. In this particular case he shows the *Virgin* to be figurative of the city, *the daughter of Zion*.

drama were laid out already, even the detail fell into the prescribed order ; and prophecy thus not only became the standard by which the claims of the Christ might be tested ; it generated the very occurrences which satisfied its own demands." (F. Th. Gos. pp. 312-13). Dr. Carpenter has reverted to the subject at the end of his *Comparative Religion*. How one wishes that in this comprehensive treatise where all religions have been almost impartially surveyed, the scales had fallen from his eyes but unfortunately that was not to be. And the frame is not only prophetic either. It is mythical as well, if not more truly. We find Jesus at death at the head of a large number of devoted followers who followed him through thick and thin so long he led them, and his alleged father, mother, brethren and relatives were all living. Yet his birth year could not be settled. One was fixed, afterwards, found wrong. And it would have been found wrong wherever fixed. When the birthdate was finally settled the 25th December, it was found to be the birthday of the mythical Sun God. From the age of twelve to thirty, verily a mythological period, no trace is found. What about the duration of his ministry ? why, whenever a point most necessary in a biography is required, most assuredly you do not expect to find it. So the period ranges from one year to twenty. Yet with so much trumpet twelve disciples have been introduced to uphold the cause and they are said to have died for Jesus, none of them left any record on this very important point. So the church had no other alternative than to accept the tradition of "the acceptable year of the Lord"* *i.e.* it lasted exactly one year *viz.*, the exact period the sun requires to course through the sky. Now when crucifixion day was to be fixed another sun myth was requisitioned. All know that the Good Friday varies from year to year to conform to some astronomical principle which the Jews adopted from the Sun-worshippers for their Passover. And the sun myth was the most popular cult at the time (*vide* S. H. C. pp. 14-15). Between these mythical points was placed the prophetic frame and to this was added the full grown teacher

manufactured out of old material fouud in ancient lore. The ascription of the sermon to the Christ on the mount is as historical as the Gita to Sree Krishna on the chariot of Arjuna in the battle-field of Kurukshetra. Both serve a dramatic purpose. The God is a Teacher and he must be made to teach his disciples.

As the net result of what we have come to in this Part we can say without any fear of contradiction that the Christ was made from materials lying handy around the Christ makers. And why not? If men made their Gods from age to age why not their Christs? So Mr. Robertson hits the nail right on the head when he remarks. "The Christ cult gained ground not because there was anything new either in its dogma or in i s promise, but on the contrary because these were so closely paralleled in many pagan cults: its growth was in fact by way of assimilation of new details from these – step by step it is seen to have adopted the mysteries, the miracles, and the myths of the popular Gentile religions." (S. H. C. p. 36). Then concludes the eminent authority: "Those who look upon the historic flood in the broad and peopled plain are slow to conceive that it had its rise in the minute rills and random brooks of a far off mountain land. *But it is so that the great rivers begin.*" (Ibid p. 40). The italics are mine.

EMPEROR ASOKA.

A REVIEW OF Dr. BHANDARKAR'S MONOGRAPH.

(By Mr. Har Bilas Sarda, B. A., M. R. A. S.)

Emperor Asoka was one of the great landmarks of human history. His was the personality that defies time, extorts admiration, inspires reve ence and disarms criticism. If ever there was a *Rajarishi*, he was one. Among the

*Cp. Sunday, the Lord's day. The professors of the religion kept the first day of the week as the day sacred to their Sun-God *i.e.* Mithra (*vide* Pfliederer's Primitive Christianity, Vol. iv, p. 419 f.n.)

rulers of the world he stands supreme—unapproachable in moral grandeur, unequalled in spiritual splendour. He towers high above the greatest of the rulers whether in the East or in the West, not however as a warrior, not as a great Captain leading countless numbers to destroy kingdoms, enslave nations and imposing his will on peoples. Alexander, Cæsar, Napoleon stand foremost amongst the Military leaders of men. Vicramaditya, Samudragupta, Akbar, Charlemagne, Constantine are the shining lights amongst the political rulers of men. Asoka was greater than these as a ruler, greater than Alexander and Napoleon as a Conquerer. Their Empires vanished as soon as their eyes were closed. Their influence disappeared soon after they started on the journey from which no traveller returns. Asoka's conquests still abide.

A study of his life work is of perennial interest to mankind. Dr. D. R. Bhandarkar has done a service to the country by taking the Great Emperor as the subject of his Carmichael Lectures in the Calcutta University and publishing the result of his labors in bookform. He has not only piled together the various items of information yielded by the famous inscriptions left by Asoka, compared them with the traditions handed down to history, but has tried to show by an analysis of the inscriptions what further information may be obtained from them by a careful and informed scholar.

Asoka waa the grand-son of Chandragupta, the founder of the Mauryan Empire. In the old times, Indian Kings had more than one name, and Asoka is styled in his inscriptions *Devanani-priyadarsin Raja* or *Priyadarsin Raja*. Little is known of his early life beyond the facts that he ascended the throne of Patliputra on the death of his father (probably) in 279 B. C. that he had several brothers and sisters, 2 queens, one named Karuvaki, and at least 4 sons. In his early life he was fond of chase. The earliest event of his reign mentioned in the inscriptions is his conquest of Kalinga. His description of the horrors of war is vivid. He says that in the war against Kalinga 150,000 men were carried away as captives, 100,000 were slain, and many times as many died. The horrors of this war impressed him so strongly that he never forgot them and never ceased to regret them.

Asoka's empire included the whole of India except the small strip of country in the extreme south, lying below the present Mysore State. His Greek contemporaries mentioned in his inscriptions were Antiochus II Theos (B. C. 261-246) King of Syria, Ptolemy II Philadephos of Egypt (285–247 B. C.), Antigonus Gonatus of Macedonia (276–239).

Magas of Cyrene (300-250 B. C.) and Aliksamudra, who was either Alexander of Epirus (272-255) or Alexander of Cornith (252-244). The Indian Empire under him was coterminous with the Syrian Kingdom under Antiochus, and the relations between the two were very friendly.

The Empire over which he ruled was divided into a number of provinces under four Viceroys who were all Kumars or Princes of the Royal blood. They were stationed at (1) Takshasila, the head quarters of the Gandhar(Kandhar) or the Frontier Province, (2) Suvar Suvarnagiri in the Deccan (3) Kalinga and (4) Ujjain in Malwa. The Junagarh inscription of King Rudradaman states that Surashtra or Kathiawar was governed in Asoka's time by his governor Tushapa, a Greek officer.

The close attention he gave to business is clear from a passage in Rock Edict VI, which says : "This therefore I have done, namely, that at all hours and in all places, whether I am eating or I am in the closed women's apartments, in the inner chamber, on horse-back, or in pleasure orchards, the reporters may report *people's business* to me".

Asoka's duty towards his subjects, he himself describes in Kalinga Edicts, " All men are my children and just as I desire for my children that they may obtain every kind of welfare and happiness both in this and the next world, so do I desire for all men." Dr. Bhandarkar remarks that " this presents a strong contrast to the notion, that was prevalent before the rise of the Mauryan Power, and according to which, the King was considered to be a mere servant of the state and was allowed to levy the prescribed taxes in order that he might receive the wages due to him for his services."

Asoka became a Buddhist in the eighth year of his reign and for 2 years and a half remained a lay disciple. Then for a year he lived with the Samgha and took up with zeal the propagation of Dharma (Dhamma). During the first 9 years of his reign, " Asoka " used to go out on tours of pleasure. Here there were chase and other diversions. (Rock Edict VIII) In the tenth year he paid a visit to the Bodhi Tree (Sambodhi) and after that he gave up chase. He later visited Buddha's birth place.

Dr. Bhandarkar devotes the 4th Chapter of his book to Asoka's Dharma (Dhamma). In Pillar Edict II and VII Asoka specifies the qualities which constitute Dhamma. They are (1) much good (2) little defilement (3) mercy (4) liberality (5) truthfulness (6) purity (7) gentleness. He then shows how these are to be practised. He sums up the duties of man as (I) non-slaughter of breathing creatures,

(2) non injury to existing creatures, (3) hearkening to father and mother (4) hearkening to elders (5) reverence to teachers (6) liberality and seemly behaviour towards friends, acquintances, and relatives and towards Brahmans and Sramana ascetics and (7) seemly behaviour towards slaves and servants. Gift of Dharma according to him is the highest form of gift (Rock Edict XI). In addition to acquiring the positive qualities which constitute Dharma, he exhorts mankind to get rid of certain qualities that lead to *Papa* or *Asinava*. They are rashness, cruelty, anger, pride and malice. (Pillar Edict III). A man should keep himself free from these and practise the positive virtues in order to fulfil Dharma.

Asoka enjoins constant self-examination "Buddha exhorts Rahula to examine every act of the body, speech or mind before and also after it is initiated." And Asoka insists upon self-scrutiny being carried on in order that man may not bring about his own fall." He says (Rock Edict VII). "But he is certainly a low man who has no self-restraint and purity of heart, though he may have lavish liberality." His attitude towards the various religions is portrayed in Rock Edict XII. He says "A man must not make an exhibition of reverence to his own religion and condemn another's without any good reason. On the contrary the other religions should be shown reverence to, for this and that reason. By so doing a man exalts his own religion and does service to another's. By doing otherwise he does harm to both."

In the latter part of Chapter IV, Dr. Bhandarkar discusses the essentials of Asoka's Dhamma, the aim and object of Dhamma, his assimilation of some of the psychological concepts of Jainism and his perfectly tolerant attitude towards Brahminism and other faiths.

Chapter V of the Book is devoted to the activities of Asoka as a religious missionary. He not only preached Dharma himself, but constantly made enquiries about the spiritual progress of people, studied different aspects of Buddhism and undertook Dharma Yatras (tours) to preach religion. Pillar Edict VII records his burning desire for the uplift of man. He says in it : "In times past Kings wished that men should grow with a befitting growth of Dhamma. But man did not grow with a befitting growth of Dhamma. How then may men be moved to conform to Dhamma. How may I uplift some of them with a growth of Dhamma...This idea came to me: Proclamations in Dhamma will I proclaim. Instructions in Dharma will I instruct." In Rock Edict III he says that in the 12th year of his reign he commanded not only the Rajjukas but also the Pardesikas

and the Yuktas (all District Officials of the highest grade) to go out on circuit tour every five years to deliver instructions in Dharma to the people as well as for the discharge of their official duties. The instructions in Dhamma were to impress on the people the necessity of ethical practices which make up Dhamma. In Rock Edict XII, he preached mutual toleration. He says: "And those who are favourably disposed towards this or that sect should be informed: "The Beloved of gods doesnot so much think of gift or reverence as.....what?.....that there may be a growth of the essentials among all sects and also (mutual) appreciation."

In Pillar Edict VII he enumerates some of his philanthropic acts and gives the reason for his so doing. "On the roads, I have planted the banyan trees. They will offer shade to man and beast. I have grown mango orchards. I have caused wells to be dug at every eight *Koses* (16 miles), and I have built rest houses. I have made many sheds at different places for the enjoyment of man and beast ..... But I have done this with the intent that men may follow the practices of Dharma." He made endeavours through the Dharma Mahamatras (officials) to induce his relations as well as the general public to perform philanthropic acts. He asks his sons and queens in the Edicts to follow his example and spend money in charities. He established hospitals for men as well as animals in his empire and also in the territories of the neighbouring kings. Addressing himself to his sons and grandsons, the great Emperor says: "But that conquest is considered to be the chiefest by the Beloved of the gods, which is conquest through Dharma. And that, again, has been achieved by the Beloved of the gods here and in the bordering dominions even as far as six hundred *Yojanas*." Thus Dharma was disseminated not only in the whole of India but also in those parts of Syria, Egypt, Macedonia, Epirus and Cyrene which were subject to the Greek Rulers.

In Chapter VI, Dr. Bhandarkar describes the social and religious life of India in Asoka's time, the position of women in society, the script in use in the country, and finally the art culture as illustrated by the architecture of his monuments particularly the pillars on which his inscriptions are engraved. He describes the wonderful skill of Indian craftsmen in making the pillars on which the edicts were engraved. "The erection of pillars" he says "independent and not forming part of any edifices seems to have originated in India alone and is not found in Western Asia or Europe before the time of the Roman emperors. Again the Asokan columns are monoliths of singularly massive

proportions from 40 to 50 feet in length and with an average diameter of 2' 7". Quarrying blocks nearly four feet square and fifty feet long is an occupation most taxing even to the powers of the twentieth century when we so much boast of our modern scientific knowledge, training and appliances. How the workmen of Mauryan period achieved this gigantic task two thousand years ago cannot but fill our minds with wonder. But to cut true, dress, and proportion blocks of such stupendous dimensions into beautiful round columns and burnish it like mirror at which even a modern mason stands aghast was a still more arduous and delicate task. Of this even, they acquitted themselves with eminent success. But this is not all. The Pillars of Asoka are one and all composed of sandstone from a quarry near Chunar in the Mirzapur District, U. P. They are believed to have been chiselled there and transported to the different places. The carriage of such unwieldy masses to great distances (and some of the pillars were sent hundreds of miles away from the hill-sides where they had been quarried) and setting them up at diverse and remote places, demanded an amount of mechanical appliances and ingenuity which would have been most trying, if not impossible, to the modern age."

In Chapter VII, Dr. Bhandarkar discusses Asoka's place in history. He tries to form an estimate of his work with a view to determine his place in history. He endeavours to understand the ideal which guided Asoka and the inner springs of action that prompted his incessant activities. He quotes Rock Edict VI wherein, Asoka says "There is no higher duty than the welfare of the whole world and what little effort I make is in order that I may be free from debt to the creatures, that I may render some happy here and..." He felt that his duty lay in regard to the whole of mankind and not simply his subjects. In the second Kalinga Edict he instructs his officers to leave no stone untunned to induce the subjects of the neighbouring independent States to repose full confidence in him and convince them that "the King (Asoka) is unto us even as a father: he loves us even as he loves himself: We are to the King even as his children." His loving activities embraced mankind, nay all living creatures. This sublime ideal, and his love for all creatures and the earnest lifelong efforts he made to bring happiness to mankind give him a place in history which can not be mistaken.

Dr. Bhandarkar very ably shows how Asoka was superior to Constantine and Marcus Aurelius Antoninus, and greater than Napoleon, Cæsar, Charlemagne, and Akbar. Constantine espoused a winning cause. He was calculating, shrewd, superstitious, cruel and cynical. Constantine leaned to toleration

for political purposes. His consummate foresight alone entitles him to be called Great.

"Asoka, on the other hand, possessed a soul thoughtful all-compassionate, of lofty ideals, strenuous endeavour, singleness of purpose and wonderful resourcefulness."

Marcus Aurelius was Roman in civil nobility and pride, Roman in tenacity of imperial aim. He systematically persecuted Christians because Chistianity was incompatible with the ideal of Roman prosperity. The life and administration of Asoka were not vitiated by any narrow or sordid ideal or sullied by inhuman hostility to any section of the humrn race. No racial, national or family pride marred his life of self-effacement.

Akbar was " before all things, a politician and a man of the world, and was in no mood to endanger his sovereignty for the cause of truth." Well does Mr. H. G. Wells in his *Outline of History* ask about Alexander, Cæsar, and Napoleon " what were their permanent contributions to humanity...these three who have appropriated to themselves so many pages of our history." As Alexanders' power increased " his arrogance and violence grew with it. He drank hard and murdered ruthlessly. After a protracted drinking bout in Babylon, a fever came on him and he died at the age of 33." As for Cæsar " what do we find him to be, nothing but a dissolute and extravagant man. Just when he was at the height of his power, and might have done much good to the world if he were endowed with lofty vision, we find him feasting and frolicking in Egypt with that siren Cleopatra for nearly a year, although he was then fifty-four. As regards Napoleon, Mr. Wells says: "The old order of things was dead or dying: strange new forces drove through the world seeking form and direction..... Had this man any profundity of vision and power of creative imagination,.....he might have done work for mankind that would have made him the sun of history.....Napoleon could do no more than strut upon the crest of this great mountain of opportunity like a cockerel on a dunghill."

Of Asoka, Mr. Wells says: " Amidst the tens of thousands of names of monarchs that crowd the columns of history, their Majesties, and Graciousnesses and Serenities and Royal Highnesses and the like, the name of Asoka shines and shines almost alone a star. From the Volga to Japan his name is still honored. China, Tibet, and even India, though it has left his doctrine, preserve the traditions of his greatness. More living men cherish his memory to-day than have ever heard the names of Constantine or Charlemagne."

But there is no such thing as unmixed good in this world. Dr. Bhandarkar after describing the unifying influence of Asoka's work and teaching in India, shows what he thinks is the other side of the picture. He says that the unceasing efforts of Asoka to realize his lofty aim destroyed the equipoise between material progress and spiritual culture in India and tended so far to subordinate the material element in Hindu civilization to the spiritual that it became unprogressive and decadent. Says Dr. Bhandarkar, "Love of peace and hankering after spiritual progress were no doubt engendered and have now been ingrained in the Indian character. The Hindu mind which was already spiritual, became infinitely more spiritual. But that must have created some apathy to militarism, political greatness, and material well being.....Asoka's new angle of vision, sounded a death knell to the Indian aspiration of a centralised national state and world-wide empire. The effects of his policy were manifest soon after his death. Dark clouds began to gather on the North-western horizon and hardly a quarter of a century had elapsed since his demise when the Bactrian Greeks crossed the Hindukush and began to cause the decay of what was once a mighty empire." He adds " what is worse is that the Greek inroads soon after the demise of Asoka for which his change of policy appears to be responsible, opened a passage into India to the various wild hordes such as the Sakas, Pahlhaves, Kushanas, Hunas, Gurjars, and so forth whom we now find pouring unceasingly into the country till the sixth century A.D." It is well that Dr. Bhandarkar has drawn attention to this aspect of the spiritual pacifism preached in the third century B.C. Just as an abnormal development of the material power of a people and the neglect of spiritual culture lead to brutality, cruelty and repudiation of the moral doctrine, so does constant harping on the spiritual development of a people and the neglect of its physical and material resources lead it to imbecility, cowardliness and disunity. Both are ruinous. A wise attention to the development of all the powers and resources of a nation, material as well as spiritual, alone makes for real and lasting improvement. A harmonious and simultaneous development of the physical and the spiritual powers and resources alone constitutes an advance in human civilization, and world welfare.

The last chapter in the book is devoted to Asoka's inscriptions, the places where they were found, their description, contents and their translations. The learned notes appended show great erudition and research.

DISCRIMINATION IN LOVE.

(Mr. H. M. Syed).

If we search the human heart we find two types of love in it. First, love for physical forms, physical relations, physical union. This love is based on man's identification with his physical vehicles. From time immemorial he has been associating himself with everything material, phenomenal, so much so that he, for a time being, completely loses sight of his spiritual nature. He loves most beautiful forms or those whom he considers the bone of his bone and the flesh of his flesh, his kith and kin, more than anything else, because he believes in physical affinity and close relationship existing between him and his beloved ones. When any one of them disappears from his sight and separation comes, he feels intensely pained and grieved. In such a sad mood he becomes inconsolable and repeatedly longs for the same physical form in which his dear one appeared to him, not realising the fact that nothing that has ever had a beginning can last long, and that it is in the very nature of things to wither, decay, and vanish. He was greatly mistaken in thinking that the special form he loved was not going to change at all. If he had true "insight into the meaning of birth, death, old age and sickness" and realised the ephemeral nature of everything earthly, he should not have allowed himself to be attached to any form however dear and lovely. It is for this reason that Sri Krishna has repeatedly enjoined upon his disciple and friend Arjuna "to be victorious over the vice of attachment".

Another kind of love existing in the human heart rarely found, is the love for spiritual things that are free from change, stable and constant. Those who love the spirit more than anything else and also learn to identify themselves with the Spiritual Essence shared by every human being, are generally free from the pang of separation, sorrow and suffering on account of their beloved ones; for they believe in the all-pervasive unity of the Self and see Him "equally dwelling in the hearts of all".

The spirit which is the real man is one and the same in all. It is ever present, ancient, unborn and undying. The varying and decaying forms in which it is clothed, do not affect its uninterrupted continuity and eternal existence. The human body may come and go, but the real man persists at all times. To the eye of the flesh this is imperceptible; but to the inner vision of him who has become alive to its inward light and has learnt to see through the eye of the spirit it is ever present.

When we feel drawn towards a human being by love or admiration we have to discriminate carefully and see whether it is the outer garment of the man that is attracting us or whether we are drawn by something inward and real. If it is

the former, it will be worth our while to wean ourselves from it with the help of the thought that, after all, the glamour of outer beauty is but momentary, it will fade away like a flower. If we set our hearts on it it will soon cause us the pang of separation, for it is after all unsubstantial and unreal. If it is the latter we should try to expand and intensify the love we bear an individual existence and begin to feel true sympathy and genuine love for all that has a life. This recognition and cultivation of the universal love of spirit in all, will save us from the poignant sorrow and heartrending pain that we generally feel when separated from our loved ones. When it is once accepted as a fact and reality that the spirit is one and the same in all, whether by physical relation one is our son or daughter, brother or sister, friend or stranger, we should treat all alike. It is then that we shall learn to live in Spirit Eternal and have the bliss and joy of "peace that passeth all understanding" and puts an end to all kinds of pain.

CONTEMPORARY THOUGHT REVIEWED.

EASTERN AND WESTERN CULTURES.

Pandit Chamupati M. A., Arya Sewak, in now touring in East Africa. Here is verbatim report of a lecture on the above subject which he delivered in the Cinema Hall, Dar-e-Salam, Tanganyika Territory.

It is never a pleasure to me to have to speak to an Indian audience in English. I regard it a perversity of the Indian taste that I should be required to address Indians in a non-Indian language. It is a part of the slave mentality that has come upon the Indian mind of late. In every civilised country you will find a common language has been evolved which every section of the populace understands and appreciates. It is a happy sign of the times that in India also a movement is on foot for spreading a knowledge of Hindi in all the strata of Indian society. Even in Madras we find Hindi making rapid headway. We are eagerly looking forward to the day when we shall be able to address Indian audiences in the national language of India and shall be heartily appreciated and perfectly understood.

But, there are occasions on which one has to submit to necessity and my today's lecture is an instance of such a submission. I see before me some Madrassee gentlemen who I have been told do not understand Hindi perfectly. I see also some Goanese gentlemen who are under the same handicap.

Before I come to the proper topic of my lecture, may I be permitted to say a few words to my Goanese hearers? It was on board a steamer while coming from India that I had the opportunity to come in contact with Goanese brethren and sisters; and the first thing that struck me about them was

that I found nothing to distinguish them from the Indians. We are sprung originally from the same stock and though we have been living for centuries under different governments, we have preserved among us certain common features. I understand my Goanese brethren are preserving among them certain social rites and customs which they have inherited from our common ancestors. I regard Goans as the flesh of my flesh and the blood of my blood. (Applause).

The same words I may be permitted to address also to a few Europeans that figure in the audience today. At the origin we were one. We claim to have sprung all from the Aryan stock and though we have been separated from each other by national boundaries, I do not think we are not conscious and proud today of our common origin. For me humanity is one family. And now I may take up the subject of my lecture.

Gentlemen, the world today is passsing through a great crisis, a crisis greater than any that has been witnessed in the last few centuries. It is a crisis which has its bearing on almost all aspects of human thought and activity. Humanity is fast changing its standards of moral, social and economic values. What we were regarding yesterday as a settled rule of moral conduct and social life we are today again subjecting to a fresh test to be sure of its economic value. The world has lost its old moorings and is on the look out for some new anchorage. We witness before our very eyes a conflict between two cultures. On the one side there is the culture of the East and on the other side there is the culture of the West. Modern civilization has come to be termed western culture while eastern culture is thought to be something that belongs to the past. This is only a conventional distinction, but one has to submit to conventions when one is speaking to an audience that lives in conventions It is only in submission to this convention that I have allowed my lecture to be entitled Eastern and Western cultures.

Modern civilization is making fast strides. With the advance of the dominions of western countries their ways are coming more and more into vogue. The East, which in ancient times was the teacher, is assuming today the role of a pupil And we shall see in today's discourse whether this present role.—the new character that we have assumed – of a pupil is proving to our good or tending to our ruin. For your judgment, I shall not propose a test which may necessitate a great attempt at subtle reasoning and then too the result at which we may arrive may not be definite.

One great difference that is made between Eastern culture and Western civilization is that Eastern culture lays stress upon things of spirit while Western culture lays stress upon the development of the body. The body is nothing subtle, You can easily perceive whether physically you are growing or day by day going low. Most of you may have seen your

fathers and grand-fathers. They were nurtured in the lap of Eastern culture as most of us are being nurtured in the lap of Western civilization. Are we healthier than our parents and grand-parents? are we stronger? are we more long-lived? These three are simple questions. You may put these quetions to your own hearts and the answer you get may be a test of the rise or fall which as a result of our adoption of Western ways we are experiencing in our physical stamina. The test is a very simple one, it may be applied at any moment and as I told you, without any great stress upon your brain

There can, I think, be no two opinions about the fact that of late a process of physical degeneracy has been at work in the East. There are some who trace this degeneracy to the adoption by the East of Western ways. I have a little difference with these people. I do not think that Eastern culture has been ousted instantly by the advent of Western civilization. I think there was some defect in the working of Eastern culture which brought about its downfall Eastern culture is nowadays associated with a life of ease People say that men and women of the East are never so glad as when they are allowed to be idle. If they have any work on hand they will be most happy to postpone it to the next day. I do not think this is the fault of Eastern culture because in the beginning it was not so. I shall cite to you in this behalf the testimony of the Vedas.

The Veda to me is the primeval revelation, the only revelation of God's will to man. Some of you may not agree with me in this belief but I think none will have the temerity to contradict the statement that the Vedas are the oldest book in the library of mankind. Even in modern days they are recognised to represent the earliest phase of Eastern culture and when I cite the testimony of the Vedas, I think I go to the root of Eastern culture. In the Vedas we come across a mantra, " Kurvanneveha Karmani JiJivishet Shatam Samat." People of the world are exhorted in this mantra to live a hundred years and their lives are to be lives not of idleness, they have to live acting, acting, incessantly acting. The ideal of life which the Veda places before mankind is the ideal of a life of toil—toil without rest, without fatigue.

There is one more charge that is laid at the door of Eastern culture, *viz.*, that the keynote of this culture is pessimistic. Some think people of the East have always been thinking of achieving happiness hereafter. They do not concern themselves with the goods of this world. The Mohammaden has got his Bihist, the Arya his ideal of spiritual salvation, and the Christian his Heaven. Busy with these, these eastern people do not mind gaining success in this world. No illusion could be greater. I shall point out to you again in this connection one word that occurs in the same mantra,

a part of which I have recited to you. The word "iha" means here. Every commentator of the Veda has interpreted "iha" to mean "in this world," Asmin Samsare. You will see that Eastern culture in its essence does not teach people to live idly or to look only to the happiness hereafter. The goods of this world are ordained to receive proper attention.

A few days ago I had a talk with an Englishman, a very good man of experience and ability, who told me that the work of rearing material civilization has been reserved for people that have been living in cold climates It is for them a matter of sheer necessity to be working all day, all night, because Mother Nature has not been kind to her children in cold climes She yields fruits to their labours after long exertion. I pointed out to him the instance of ancient Egyptians, of ancient India, of ancient America and of ancient China In these countries there was civilization in the modern conception of the word. At the time when the British came to India there were very fine industries going on there. England could not stand competition with India. Indian woollen and cotton goods exported to England had to be subjected to duty as high as 100 or even 500 per cent. Thus we see there was material civilization even in hot countries.

Some of you may object that as I do not trace the physical degeneracy of the Eastern people to their Eastern culture, I may be wrong also in tracing it to the advent of Western civilization. Perhaps the two processes may be simultaneous. The East may be adopting Western ways and at the same time going low in physical stamina. It is not necessary that two processes that are going on side by side may be related to each other as cause and effect. You may be sitting by my side and I may be feeling pain in my belly, but is that a reason that I should impute the pain to your presence? Let us study the problem a little dispassionately.

What has the West brought to the East? The most visible effect of the introduction of Western civilization to the East has been the change in clothes. The man in the street identifies Western culture with clothes. In the audience before me I see most gentlemen coming from the East are clad in clothes of Western cut They say this cut is decent. A brother of mine was reading in a Training College and when he had passed his examination and got his Degree, after some time he went to see the Principal. And the first words which fell from the lips of the Principal were :—"My boy, you are not dressing yourself as decently now as you did when you were a student." And what was the indecency in my brother's dress. He had trousers on, he had a shirt on and over it a coat, he had a collar and a tie, he was in fact wearing everything that makes a present day up-to-date gentleman. What then was the fault with his dress: He had by circumstances been snatched away from Lahore to a place where the tailor did not know how to sew clothes according to the modern

pattern. His clothes were loose and so they were indecent simply on account of their looseness: Decency to me is a thing of the mind. Think decently and then you will naturally speak decently and act decently. The morality of your inner being must reflect itself in your exterior. Eastern culture teaches us to look for decency in the mind but today we are bestowing greater thought upon our appearance.

While on this topic, let me relate to you another incident of the same kind too. As I was coming from India, in the same steamer with me was travelling a Mahratti gentleman. He told me in the course of our talk that the *dhoti* of the East was not a decent dress. I asked him why? He said, "Look here, you keep your feet bare. Is not that indecent." Just at the same moment there happened to pass that way an English gentleman who was wearing knicker-bockers and his knees were bare. I asked the Mahratti gentleman whether knees being bare was more indecent or feet being bare? I shall not stretch this point to an inordinate length. The only duty that dress has to do is to keep us healthy. Let us see whether the dress we have copied from the West is conducive to our health or not.

I shall cite here the testimony of an English gentleman. Here is a man, that has been living in Tanganyika. He was the prisoner of the Germans during the last war. He says about the Natives of Tanganyika:—

"European garments too are eminently unsuited to the Native. The national costume is a loin cloth or a cloth worn as a Roman toga, a garment peculiarly suited to the climate. This attire is cool, it leaves the limbs free and it is easily washed... ..When he is garbed in European clothes, however, the case is very different. Still he will keep on the sodden suit, which is as likely as not all that he possesses. If a thin cotton print gets wet and dries on the thick skin, no harm is done, but he cannot continue to wear with impunity a saturated mass of heavy clothing. He gets a chill of which he is in any case prone and pneumonia, rheumatism or catarrah result.

The sweat cannot evaporate as when one has only a loose cotton cloth about his body and vermin is more liable to be present, This unhygenic style or attire is followed by various skin diseases as well as the chest complaints that are the Negro's greatest enemy."

People today are fond of tight clothes. Tight clothes may be suited to cold climates. I have no quarrel with those who wear tight clothes when in cold climates, but I think that in tropical countries they are as unsuitable as anything can be, because tight clothes do not allow a free advent of air to every part of the body. Your body is always perspiring and unless the sweat evaporates every moment you cannot keep good health. In the same latitude with you are living

also the people of Java and they too are under European rule. The Dutch ruler of Java, as soon as he lands in Java, lays aside his tight clothes and takes on the flowing robes of the East, because these suit the climate there. He does not set a pernicious example for the natives to imitate.

One serious objection is made to our style of dressing. They say it does not keep a man active. Nothing, I think, could be farther from the truth. As decency belongs to the mind, activity belongs to the body and not to the clothes. Are not the Pathans active ? Are not the Sikhs active ? If some of you had the opportunity of coming over to a Gurukula of ours you will find it very hard to keep pace with the Brahmacharis there, who all wear loose clothes. If only you were to keep your body vigorous, if only you were to take proper exercise everyday and take proper food, there is no reason why you should become idle.

Well, perhaps I have been devoting too much time to the matter of dress, which to some is a simple affair. Now I shall address myself briefly to the question of food. Because, I think dress and food are the two essentials of life. Give a man these two things and for the rest he will take care of himself. Here also I may ask you to institute a comparison between your selves and your fathers and grandfathers. Are we getting better food ? Perhaps we have a a greater number of dishes but less nutrition. If some day I were to drop at your house what would you offer me in the way of entertainment? Your hand will instantly fly to a drawer and bring out a long cigar. That is one thing that our adoption of Western civilization has brought into our houses.

Today I am lecturing under the presidency of a Doctor, who says it is no use appointing a doctor to preside over a cultural lecture. But, here comes our necessity of a medical man. He can perhaps tell you better than I ever can, what pernicious effects the habit of smoking has on our bodies. I have been told by doctors that everytime a man smokes he introduces into his system poison in the form of nicotine. There is one benefit, they say of the habit of smoking. It is a pastime of idle hours. We are told that only Eastern people are idle. Why under Western civilization leave room for so much idleness as to be under the necessity of pernicious pastimes? But to go on with your hospitality. You might perhaps offer me a cup of tea and if we were very familiar, a peg might come out. That too is slowly becoming part of our daily food. They think it stimulates, pulls up the spirits a little when we are sad. For some moments they drown their misery in a peg. A temperance lecturer might do better justice to this subject. I am told that when one peg becomes part of one's habit it is then no good, you then require two to pull up your spirits, then three and so on—I have no idea of

the limit beyond which you may not be tempted to go. These, gentlemen,are the articles which we have added to our food and dress by the adoption of Western ways and what effect this imitation of Western ways is making upon our physical life is too apparent to be pointed out again.

And now we may take up the mind and the soul. These are thought to be the concern of Eastern culture. I do not mean to suggest to you that Western countries have not produced their philosophers and poets, their painters and sculptors. The West has had its philosophers and sages. I have very much profited by a study of their works. But, I think that it is not for its philosophy that the East is indebted to the West. Today, we are indebted to the West for superficialities. How Western civilization is affecting our morals is something self-apparent. Here I shall cite to you a passage from the writing of a French missionery who was at work in South Africa. He says " The vices of civilization have found a deplorable welcome on the part of these primitives : alcoholism of a degraded type, onanism, sodomy, looseness of morals—and these have caused new and very dangerous diseases which are now quickly spreading among them : alcoholic cachexy, syphilis, a great increase of consumption due to the work in towns without speaking of the criminal instincts which have developed under these influences, murder, and rape (hence the Black peril, which was unknown in the primitive stage). The tribe has lost its orientation, and moral and physical results have quickly followed. (Henri A. Junod in The Life of a South African Tribe Vol. II).

As this is the opinion of one who has been at work among the Natives for a long time—a man who came from the west, and whose mission it was to promote virtue, his observations have special value, special weight.

If you permit me, I shall change my ground a little and from the effects of the adoption of Western civilization on our individual life, I may pass on to its effects on our social life. I do not think society is something distinct from its individuals. For, individuals collectively form the society. If the physical stamina of individuals is suffering it is natural that the physical stamina of the society should suffer. Society is the corporate life of its members. We shall now study the effects of Western civilization on our corporate life.

Has this civilization brought peace? has it brought well-being? has it brought tranquility ? Signs of discontent are visible on every side you turn. This is the condition not only in countries which are under the yoke of the foreigner. The foreigner takes away the products of the land and leaves little for the inhabitants of the soil to live upon. The people there quarrel because they have not enough to eat. The condition is not better even in countries which are self-

governing. Even in the West the discontent is not a bit less severe. There, society is divided into two ranks. On the one side there is capital and on the other side there is labour. In ancient days there was open slavery, labour of the present day is slavery in disguise, Under slavery men treated human beings as mere cattle or better as mere chattel. But under that slavery there was a personal tie of sympathy between the master and the slave. The slave could at least rest his head in the night under the roof of his master. The slave today has not that privilege. He has to shift for himself under the starry canopy of Heavens. A very fine canopy indeed but not comfortable!

I shall not depict to you horrid pictures of the slums of the West, where, I am told married men and women have got to sleep in the same place with bachelors and maidens. Their children sleep in their midst. They have no privacy. Let them say that Western Civilization is a civilization of decency. Immoral decency! Are the labourers of the West taking all this lying down? There is no love lost between the capitalist and the labourer of West. The labourer is eager to snatch the first opportunity to fly at the throat of the capitalist. He is eager to seize from his hand the sceptre which he has been holding long and too long. The labourer is eager to take the power of administration into his own hands. The capitalist has been misruling him, he would not allow him breathing space under the sun. That is the complaint of the labourer in the West. In some countries labour has been successful. The Labour Party of England had a short spell of power but what signal proof of their incapacity to rule they gave when they appointed Lords as members of their government. Labourers have not the capacity to rule. but are eager to rule. And why? Today the capitalist frames laws which prejudice the welfare of the labourer. There is a saying in the West. "The rich make the laws and the laws grind the poor." The Judge in the West is the capitalist and though there is rigid separation between the Judicial and Executive, yet because the Judiciary is manned by the capitalist there is gross miscarriage of Justice.

The Bolsheviks were the other day flying at the throat of the intellectuals of their land. They said these people had sold their brains for a small pittance to the moneyed class. They had the platform and the press in their own hands but they were abusing both. What I shall presently realise to you of these Bolsheviks may amuse you a little. They object to theft being made a crime. The labourer, they say, has been toiling all day but he is deprived of the fruit of his labour. In the night he finds means to gain possession of what should rightfully belongs to him Why deprive him of his right? Such is the perversion which morality is undergoing in the West in these days. The cause is unequal, unjust distribution of wealth. Is Bolshevism a remedy?

No. It is only a reaction, it is not a remedy. The remedy, let me tell you, lies with the East. In the East the society was not divided into two ranks. It was divided into four classes. At the head there came the Brahmins. They were the most intellectual class. Their life was a life of study. Mentally they formed the scum of the community. Their distinction from the present day intellectuals was that besides the vast learning that they had amassed, they were also under a vow of voluntary poverty. They could not amass wealth. It was the business of the community to minister to their wants of food and dress. They were made legislators of the land. It was their work to frame laws. They were an intellectual class, and therefore could make laws, laws which were not calculated to prejudice the interests of the poor, because the legislators were themselves voluntarily poor. They were the politicians of the land. It was their business to frame the policy by which the government was to be conducted. It was their function to be teachers and preachers. They had the monopoly of the press and the platform, but their writings and their speeches were not designed to perpetuate the bondage of the poor. Their sympathies would naturally be enlisted on the side of the poor, as they were themselves voluntarily poor.

The work of administration they would not take into their own hands. Legislation and administration were kept separate from each other as they are today. The actual work of administration was entrusted to the Kshatria. He had a two-fold function assigned to him. In the time of war he had to go to fight, in the time of peace he administered the land. It was not every man in the street, whom no parents would recognise that was drafted into the army. It is the work of the soldier to safeguard the life and properties of the citizen. It should be assigned only to people who have undergone a course of not only military but also moral training. It is the function of the soldier to safeguard the honour of females. The honour of the females cannot be placed safely under the custody of people who have not had requisite moral training. In ancient days the work of fighting and administration was assigned to that section of society which had undergone this twofold training.

Then there came the Vaisya, to whom also a twofold function was assigned. He was the producer and the distributor of the wealth of the country. As agriculturist, he produced wealth and as banker he distributed wealth. You are aware of the struggle which is going on today between landlords and moneylenders. Moneylenders are sucking the blood out of the bodies of cultivators. I think that our ancestors were very wise. They had contrived a system in which these classes could be bracketed into one section of the society, so that there was no opportunity of one tyrannising the other.

Then came the fourth class, viz. the Sudras or labourers. The function of this class was to serve physically all other sections of the society. There was no conventional handicap on their mental growth. They were given every opportunity of developing intellectually and physically but there are people even now who, even if you were to make the greatest efforts to teach them, would not learn anything. There is some defect in their make. That class can only serve physically.

There has been an illusion prevalent among a section of thinkers today. They think this fourfold division was based on the mere accident of birth. This, gentlemen, is wrong as wrong could be. It is the personal qualification of a man or woman that entitles him or her to be taken into the Kshatria, Brahmana, Vaisya or Sudra class. Here let me point out to you also that under this system there was perfect equality in this behalf between men and women. Aye, equality but not identity! There are, I think, certain functions in the economic life of the society which cannot be assigned to women because of their sex, as there are functions which cannot be assigned to men because of their sex. If the men of today, were for instance, to resolve that in future they will be mothers, do you think they can succeed? Equal rights were given to both sexes, but they were not trained for, nor were they allowed to live exactly the same mode of life.

Now you may naturally ask when such was the allocation of functions in the society, what was the reward of an honest discharge of these functions? The Brahmin had to undergo the greatest sacrifice. He had to be the most learned and the most self-denying. He was to live a life of poverty and his reward was honour. The Brahmin in the ancient days, denied himself many comforts, but it was a consolation—not to him but to society—that when he came into the court of the king, the king would rise and go to receive him. His voice carried weight in the councils of the country. The reward of the Kshatria was power. He alone was entitled to administer. That was no mean reward of his duty to fight and protect. He was not allowed to legislate. The experience that he gained by actually administering was amply availed of. He might sit on the councils of the Empire but his voice there was not supreme. Then came the Banya or the Vaishya and his reward was wealth. Remember those that have got huge stores of wealth may sometimes find their heads turned a little by that wealth. This class were, therefore, placed under a twofold check; they were under the thumb of the Kshatria and the feet of the Brahmana. This I think, is a very salubrious check. It denied to the capitalist the opportunity of tyrannising over the labourer. The reward of the Sudra was security. He was not required to fight the battles of the country. The wars of the present day are always wars of the capitalists, but they have to be fought by the poorer classes. Under the ancient regime that was not allowed.

The Kshatria who had undergone a military and moral training and who had the privilege of administering the country was alone called upon to fight There might come times when even Brahmins and Vaisyas had to bear arms. Then Sudras too would not hesitate to stand shoulder to shoulder with them. That however, was not the general practice. Battles are fought for liberty, for love of the Motherland. These are high ideals and poor people who have not undergone very high moral training cannot understand these sublime sentiments. It was therefore ordained in the East that soldiers must always be recruited from a class that has undergone requisite moral training.

As I told you at the outset, I do think there have been philosophers and teachers in the West. They have taught us a great deal, but the masses have only caught the externals of Western culture. Western civilization is identified with the cut of the dress and the manner in which you take your food on the table. A friend of mine who was a doctor in the army told me he had to suffer many troubles on account of his not embodying in his life the superficial externals of Western civilization. In the matter of our food and our dress I do not think we have been any gainers by the adoption of Western ways. Our social life also has not gained by the impact. If only you were to cast a glance at the family life of your ancestors and of your brethren today, you would find great differences coming upon the social manners and ways of the people of the East. We do not find that cohesion in our families which was a characteristic of Eastern households in ancient days. The family ties are getting broken, broken asunder.

There was, as I said, some defect in the working of the Eastern culture that has been responsible for the degeneracy that has come over the East. The East required a rude shock in order to be awakened from the deep slumber that was coming upon it. I think it was a happy event,—this impact of Western civilization upon Eastern culture. This has awakened the East. It has shaken us very rudely and now that the East is waking up, I think, it is right that it should be allowed to come to its own.

The cry of the last apostle of Eastern culture—Rishi Dayananda—was "Back to the Vedas" and my cry today is back to Eastern culture. The two cries are the same. It is the East that has given birth to all religions—all dominant religions of today. The Arya Dharma, the religion of the Vedas sprang in the East, Islam is a product of the East, so too is Christianity. Every idea that is moral, every belief that is religious has come from the East and if the West has also adopted it and made it part of its civilization, we do not grudge it the benefits of our culture.

My last advice to you is not to waste your time and energy on externals only; they are superficial things. Decency is a matter of the mind, and activity a characteristic of the body.

In social affairs the keynote of Western civilization is surfeit and self-interest. The disease of the moneyed class is plethora. They are eating too much and possess more than they have the ability to manage The disease of the poor today is what they call anæmaia. They eat too little to keep the body and soul together. The keynote of Eastern culture, which I call world culture of ancient days, is self-denial and service, or simplicity and service. Simplicity is the balm of the body. And service is the balm of the soul. If the people of both East and West were to adopt these two mottoes, *viz.*, simplicity and service, I think there is yet hope of humanity being saved. There is yet hope of our making fast progress on the road to health and happiness. (Applause)

REVIEWS AND NOTICES.

Vedic Cosmology and Vedangjyotish (containing also Chaldean and Indian Vedas and other miscellaneous essays by Lokmanya Bal Gangadhar Tilak) Publishers Messrs. Tilak Bros,. Gaikwar Wada, Poona City. Price 3 Rs.

This is a small book embodying some essays and notes written by the late illustrious scholar Mr. Tilak at various times. One may or may not agree with all the conclusions at which the eminent Sanskritist arrived in the course of his deep and wide researches, but there is no doubt about it that a study of his writings is indispensible for all who would make a critical study of the sources of ancient Indian culture. This posthumous publication has, therefore, a value of its own and even the pencil jottings reproduced therein may prove helpful to those engaged in Vedic studies. The book, however, has been very heavily priced.

वैदिक पशुयज्ञ मीमांसा *by Professor Vishwanath Vidyalankar. Price Twelve annas. Can be had of the author, Vedic Pustakalaya, Ajmere.*

The question of animal sacrifices in Vedic literature is a question of supreme importance. In the brochure under review Pandit Vishwanath has brought his vast learning and keen analytic powers to bear upon the solution of the

knotty problems involved and has, in our opinion, completely established his thesis that animal sacrifices are opposed to the letter and spirit of Vedic teachings. The book is full of apt and relevent quotations from the ancient scriptures. The book deserves to be widely read and we can confidently commend it to all who are interested in the regeneration and propagation of ancient religion and philosophy.

ARDEEKAY.

Vedic Jivan (वैदिक जीवन) *by Prof. Vishwanath Vidyalankar. Published by Mahesh Book Depot, Ghareti Bazar, Ajmere. Pp. 231, Price 12 annas. 1925.*

Professor Vishvanath is one of those great Vedic scholars in the Arya Samaj who have devoted their lives to the study of Vedic literature. He has worked for several years as Professor of Vedas and Sanskrit Philosophy in the Gurukula University, Haridwar—the premier seat of Vedic studies in India. Every line of his present work bears marks of the deep study and experience that he has acquired in the privileged position. Though the volume is small, yet it is an excellent representation of the lofty ideals of the Holy Vedas. The author has selected the hymns on every subject from the Atharvaveda, and has explained them in a clear and thought-provoking manner, peculiar to him. We would like to recommend the book not only to the regular Vedic students, but to all who have any interest in or desire to understand the teachings of Vedas. No Arya home must be without a copy of this excellent work. It might serve as a good companion in Vedic Svadhyaya—that is the regular duty of all Arya Samajists. We hope that the learned author will continue the work that he has undertaken and will benefit the public with his deep knowledge and experience as he has even promised in the introduction.

Aghamrshan Rahasya (अघमर्षण रहस्य) *by Ram Dulare Chaturvedi M. A., LL. B. Vakil, High Court, Fatehgarh. Indian Press Ld. Allahabad. Pp. 154 price Re. one.*

All Arya Samajists recite twice a day the अघमर्षण मन्त्र in their regular prayers. But how many are there who understand the real significance of these lofty hymns? Mr. Dulare has done a real service to the Vedic religion by explaining the hymns in a philosophical manner. He has digested both the Indian and the Western philosophies in his work. But at some places he has gone too far. He

has brought in much more philosophy than was needed. The fact has considerably diminished the utility of the book. We fear his overdose of philosophy will not be useful for any class of the readers. Those who are well versed in philosophy, do not need it; those who have no knowledge of it cannot understand it.

Starving India under the ægis of Great Britain by C. N. Zutshi, M. R. A. S. (London), The Swatantra Press, Muzaffarnagar, 1925. Price four annas.

This small pamphlet is full of necessary information on a very important point of Indian Economics. It shows how India is starving and suggests the means of getting out of this difficult situation. We would recommend this pamphlet to be read by those who still believe in the benefits that British rule has conferred over India.

We beg to acknowledge the receipt of the following books with thanks:—

1. A Brief Discussion on the Comparative Merits of Different Schemes (Hydro-Electric Development of the Punjab) by Rai Bahadur L. Rala Ram C. I. E. etc.

2. Gitarhasya New Year's Calendar 1926, published by Messrs. Tilak Bros., Gaikwar Wada, Poona City.

3. Report on the Working and Administration of the United Provinces Government Gardens, for the year 1924-25.

SATYA KETU.

EDITORIAL REFLECTIONS.

SWAMI DAYANAND AND "ANTI-ARYA."

An esteemed and scholarly friend of ours has, at our request, persented to us the following estimate of Rishi Dayananda.

It is hardly appropriate to ask a person who holds views so different from the Arya Samaj—through his studies of the Aryan literature which he was led to study after a perusal of the writings of Swami Dayananda—to write something about the great reformer, but if a few reflections can be of use to any body, here they are. And if they give offence the fault will be of those who would draw out an unwilling contributor. Will you fall into the trap of tolerance which you have laid?

My criticism is not intended to file down a collosus which surely the Swami was. The faults that I see can not reduce his stature if anything they may add a few milimeters to it.

I have often wondered why he inculcated the study of the ancient scriptures, when in most cases those who have impartially studied them and with an enthusiasm which he had awakened, have come to see things so differently from what he did. Did he mean thereby to destroy all the byegone shibboleths—and later on his own if need be—by advising such a course? Was truth more to him eventually than all the dogmas including his own?

It seems to me an outsider that no one has done more to encourage the spirit of communalism—though apparently at the cost of much faith in the respective religions—than Swami Dayanand and Sir Sayyad Ahmad Khan Can it be that both these giants saw a far off Indian National unity arising out of an enlightened people, even though in the beginning much discord might arise between their respective communities? A stronger individuality of either might lead to a more firmly founded alliance in the future, and the friendship of weeklings was not worth having nor lasting? All superstitions and prejudices fly before the torch of knowledge, and both recommended enlightenment Would the result be the same in either case eventually when both communities had shed their ignorance? Hitherto the result seems to have been undesirable, but who knows what it might be in the future? And were not the two reformers friends after all though their followers happen to be enemies?

Though Sikh reformers were somthing of iconoclasts too, but they never evoked such spirit of intolerance among the Hindus as the propaganda of Swami Dayananda has done. Inspite of the persecution to which the Sikhs were subjected by the later Moslem rulers, the hymns of the Sikhs breathe hardly anything else than a spirit of universal tolerance. And though Swami Dayananda professes that same racial if not religious tolerance, his somewhat ill-informed criticism of all other religions has resulted in a keen militant attitude among his followers, and thus brought about the intercommunal ill-feeling to a degree which seems most regrettable. I very much doubt if he ever aimed at that result, and if he saw what was happening, he would not have striven to change all this today. And yet can we say that if the main objectives of the two great reformers were carried out—namely inculcation of knowledge and dispelling of ignorance—both religous and secular—the result would not be quite different? And it will be different in the decade to come. Perhaps they foresaw the final goal of the tendencies they were instrumental in releasing.

And should not the Moslems—if the main object of Islam is Tauhid, the Unity of God—be glad that in repudiating idol worship and proclaiming the Unity of Godhead, the Aryas have accepted what Islam wanted. Perhaps the Aryas and Hindus will accept Mohammad also as a prophet or Rishi, if not as the last of the pro-

phets—which the idea of his being the seal of the prophets probably does not represent, as I have heard from some very advanced Moslems, who hold that it means that the age of prophets has closed, as each man has become henceforth capable of thinking for himself, and no longer needs a guide, in this age tending towards freedom and democracy. Whether this be so or not, advanced sections of the Hindus—like the Sikhs and the Aryas—have proclaimed the Unity of God, which the Upanishad and even the Vedas proclaimed ages ago, and thus Islam at least should have no quarrel with them.

This brings me to another reflection. I certainly think that the earlier Vedic Rishis never originally meant by Agni and Indra and Varuna and Mitra and Vayu exactly one and the same Deity, as Swami Dayananda puts it. And yet there is no doubt that under each manifestation of the Divine Power, which these represent, they did sense the Spirit and finally found it out to be the same Spirit, as one of the later hymns announced by whatever name it might have been called—even of WHO? And though not historically right the Swami was metaphysically and psychologically right in asserting what he did. Perhaps it would have been difficult for the men he was addressing to see it if he had put it otherwise. Anyhow the uncompromising monism of the Upanishads would have been less Islamic anyhow, though more Sufi like.

I have no quarrel with any of them. Pantheism, ploytheism or even animism, may after all be better than atheism or materialism. And surely it is not atheism or materialism at which Swami Dayanand and the Sayyad aim, as some of their enemies would like to think, though at present less faith and more doubt is the characteristic of the followers of both. But these are stepping stones to the heights of enlightenment, and must be climbed over.

Anti-Arya. (Not un-Aryan.)

Dated "Looking Backward."

Place. "Nowhere."

We may point out to our revered friend that others, who too have made an impartial study of the ancient scriptures with an enthusiasm which also Dayananda had awakened, have come to see things precisely as he saw them. Even Arabindo Ghosh who took to the study of the scriptures without any bias either in favour of or against him is constrained to admit.

"but in all the basic principles, in these great and fundamental decisions which the eye of intuition has to aid the workings of the intellect, Dayananda stands justified by the substance of the Veda itself, by logic and reason and by our growing knowledge of the past of mankind.

We are not sure that our friend himself does not substantially agree with Rishi Dayanand as regards the

essential teachings of the ancient scriptures and that his differences are on points of detail. It is the spirit of ancient teachings that matters. As regards details, people may differ for all time without detriment to their attainment of knowledge that matters and righteous ends. Righi Dayanand was opposed to the spirit of communalism. He flung wide open the doors of the Arya Samaj for all communities. He loved entire humanity irrespective of race, colour or creed. A palpable proof of his freedom from communal bias is that two of his greatest friends were Sir Syyed Ahmad and Revd. Scott—both ardent missionaries and protagonists of their respective faiths

The present communal tension between Hindus and Muslims has nothing to do with Dayanand's teachings or the propaganda pushed on by his followers as such. Why is there no Hindu-Christian tension or Hindu-Jaini tension although Swami Dayananda wrote as strongly against the errors of perverted Christianity and perverted Jainism as against those of perverted Islam? In fact a larger number of Hindus are annually converted to Christianity than to Islam. The reason for this tension should, therefore, be sought in the fanaticism of the Mullahs & ill-educated Hindu demagogues which is exploited by English educated unemployed people of both communities who are fighting for bread and butter. The universities have manufactured more undergraduates and graduates than even a top-heavy and costly administration like the bureaucratic British Indian Government can possibly employ. That is one reason why Hindu-Muslim disturbances seldom, if ever, occur in the rural area—although there are many villages in Northern India where the Arya Samaj propaganda is being aggressively and successfully pushed forward. If English-educated job-hunters engaged in securing posts not only for themselves but also for their descendants could be segregated, we would guarantee the progressive diminution to the vanishing point of Hindu-Muslim tension, no matter how vigorously Arya Samajist and Islamic Missionaries carry on their proselytising activity. It is not historically true that an outbreak of intolerance did not follow the anti-Muslim preachings of later Gurus. The exploits of Banda Bahadur, who had no doubt behind him the sympathies of the general body of the Hindus, cannot be ignored. The only difference between then and now is that at that

time neither Hindus nor Muslims were absolute slaves and, therefore, could forgive and forget ; now both are slaves and there is a third party to exploit their differences and to see that they do not arrive at a stable adjustment thereof. As regards Swamiji's criticism having been ill-informed, it is a statement which has yet got to be proved. The Swami has placed his data before his readers and no body has yet come forward to assert that his criticism of Islam is not justified by the interpretation that was placed upon Quranic texts by the Molvies of Dayananda's time. If the Quran is now being re-interpreted, it is mostly due to the great Reformer's criticism.

The Aryas have always regarded Mohamad as a great reformer whose teachings have raised savagedom to a higher level of existence but it is impossible for them to accept him as a Rishi for the same reason for which European Christians cannot hail Joseph Smith as a sage or Mahatma while admitting the good work he has done in America.

We do not exactly understand what our revered friend means by the terms "earlier" and "later" as applied to Vedic hymns. Some people argue in a circle and contend that a hymn is 'later', because it expounds an advanced conception and a conception is advanced because it is expounded by a later hymn. We hope our friend does not accept this line of reasoning.

Here is a hymn taken from the very first book of the Rigveda

इद्र मित्रं वरुणमग्निमाहुरयो दिव्यः स सुपर्णो गरुत्मान् ।

एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥

Griffith translates it as follows :—

"They call him Indra, Mitra, Varuna, Agni, and He is heavenly nobly-winged Gurutman. *To what is one sages give many a title !* They call it Agni, Yama, Matrisvan."

The later Vedic hymns also support this view. In the tenth book of the Rigveda we read !

यो देवानां नामधा एक एव ।

Here is Griffith's translation :—

"He alone, the Deities' name Giver."

We do not think there can be anything clearer than this,

On this point Swami Dayananda was so decisively and finally right that even Professor Max Muller, who represented a school of Vedic interpretation just opposite to that of the great Indian sage, had to give way after perusing Swami Daynand's Rigveda Adi Bhashya Bhumika. Says the learned Professor in his "Six Systems of Indian Philosophy."

"Still it was achieved, and whatever is the age when the collection of our Rigveda Samhita was finished *it was before that age* that the conviction had been formed that there is but one, One Being, neither male nor female, a being raised high above all the conditions and limitations of personality and of human nature and *nevertheless the* being that was really meant by all such names as Indra, Agni, Matarisvan nay even by the name of Prajapati, lord of creatures."

THE NATIONAL WEEK.

The last week of December has rightly come to be designated "The National Week." All national and communal conferences, and sabhas hold their annual sittings either in the same town with the Congress or at some other centre simultaneously with the non-official parliament of India. This year the Congress, the Hindu Maha-Sabha, the Khilafat Conference, the Rashtriya Bhasha Sammelan, the Teachers' Federation, the Communist Conference, the Arya Swarajya Sabha, the Mahilla Sammelan the Political Sufferers Conference and many caste conferences held their sittings at Cawnpur, while the Mohamedan Educational Conference and the Muslim League assembled at Aligarh and the All India Liberal Federation met at Calcutta. It is significant that only those conferences met at places other than Cawnpur which do not recognise the Congress as the Supreme Representative Assembly of the Indian people and which have more or less rebelled against its authority. The Liberal Federation consists of leaders who have seceded from the parent organisation and who assemble at no matter what place,—so long as it is not the place where the Congress is in session—proclaim to all whom it may concern that about a couple of hundred talented and learned persons—with capacious brains befogged with the mist of out of date and archaic political maxims and stuffed with shibboleths which have had their day and are now outworn—are available for national service, their only condition of service being that they will not march with the times but

will regulate political advance along deserted channels and abandoned pathways. They refuse to take stock of new Suez canals and Panama canals of political action dug out by geniuses in the art of political engineering and psychological architecture and insist upon steering the ship of state through familiar waters. They lack initiative and boldness either of conception or of execution and that is the one reason why they are vegetating and waiting for the turn of the tide—which will never occur—that would put a period to the era of inane inaction and futile idleness. The Muslim League is no longer in league with the Congress, with which it concluded a memorable treaty at Lucknow in 1916, and is now leagued with the bureaucracy against it and, therefore, it is natural that it should join hands with the Muslim Educational Conference which is consistency personified in as much as it did not depart, even by a jot or tittle, from its reactionary and retrograde course even in the hey day of non-co-operational activity.

Cawnpur presented a unique stir and bustle during the national week. The already crowded city was filled to over-flowing and the over-flow of surging humanity was concentrated at Tilak Nagar, which like the legendary Jonah's gourd sprang into being in a couple of days' time and disappeared from view in a still shorter time. Thousands of tongas and ekkas—some rubber tyred but others creaking and ricketty—toiled in long lines to and fro and raised clouds of dust which settled upon the upper garments, upon the glossy oiled hair, upon the rims of prince-nesses and God knows upon what other unlikely regions of space and, moreover, extinguished the appetite, made the olfactory organs to spout viscious watery matter and the larynx to whack and crack. These tongawallahs were guided by no rules, the table of rates was defied with impunity and the only economic principle which ruled supreme was that of supply and demand. The supply was limited at all times, but the demand fluctuated and was almost unlimited in the evening when the various pandals liberated their multitudes and sent them forth into the main road. That was the time for these worthies to reap their golden harvests. The rate for a tonga, therefore, varied from 4 annas for four persons in the noon, when Tilak Nagar was full to its futmost capacity, to two rupees for the same number of persons after inky dusk when almost all were anxious to turn their backs upon it. The National Volunteers managed this

huge concourse with infinite credit to themselves and to those that had trained them. They displayed restraint, tact, resourcefulness and *esprit de corps*. All these qualities were taxed to the uttermost when the so-called Communists, posing as Congress delegates—although their election had been declared void and *ultra vires* by the All India Congress Committee—rushed upon the pandal to demonstrate that even the Communists of slave nations recoil from the bayonets of soldiers in the employ of foreign masters and reserve their bravado for encounters with their own countrymen. At that critical time the volunteers behaved magnificently. They successfully checkmated the designs of their deluded countrymen and afforded no pretext to the official police for interference. The one man whom the crowds delighted to honour, whose beloved name they were never tired of shouting and upon whose hallowed countenance they longed to feast was Mahatma Gandhi. Whenever a rumour circulated that the Mahatma was to pass along a certain route, all approaches to the gate which marked the commencement of the route in question were barred and one could see nothing but a sea of human heads crowning faces tense with expectancy. And yet we are told his influence is on the wane. People, torn by communal dissentions, naturally find themselves impotent to follow his courageous lead, but their faith in his programme is as robust as ever. The truth has penetrated the mass mind that the only effective weapon which can secure liberation for down-trodden subject races in these days is non-violent non-co-operation culminating in collective civil disobedience or bloodless revolution and rebellion.

THE CONGRESS.

The Congress attracted thousands of visitors besides over three thousand delegates. The President fulfilled all expectations. She sang her poetic message in a dulcet voice and thrilling ringing silvery tones. The speech was a masterpiece of eloquence. As a literary banquet it can stand comparison with the finest speeches ever delivered from the Congress platform and this is no mean compliment to the literary crafts-manship of sorceress Sarojni when we consider that Man Mohan Ghosh, Lalmohan Ghosh, Surendra Nath Bannerji, Rash Bihari Ghosh, and Sir Narayan Chandavarkar were a few among the many persons of distinguished ability who adorned the Presidential chair before her and whose addresses were the finest specimens of the achieve-

ments of Indian talent in the field of English literature. Every sentence that the charming bard, whom educated India chose as its guide this year, uttered had unsurpassed literary charm and not only charmed Congressmen but stormed the fancy and captivated the interest of even European newspaper correspondents who sat transfixed to the ground and with upturned faces and gaping mouths glanced steadfastly at the speaker who could commandeer the words and phrases of a foreign tongue with such masterful ease and easy mastery.

Her face reflected the drama that was being enacted in her mind as she uttered words charged with dynamic force and aglow with the suppressed fire of patriotic fervour which touched the battery of emotions in the hearts of her hearers and produced tears in not a few eyes and caused many to experience thrills and quakes which all but unseated them. The whole picture created by the tall figure of the wizardess and the kaleodoscopic changes on the mobile features of her glorified face gave a foretaste of speaking films. All this was, as we have already remarked, fully expected. Mrs. Naidu falsified no forecast in this or in any other respect. We, along with many others, had uttered the prediction that the poetess would inspire but not lead, would thrill but not instruct, would electrify but not stimulate thought, would move to tears but not appeal to the understanding and would stir the heart but not bring pressure to bear upon the intellect. All this has turned out to be true.

Those who heard the speech were in a trance all the time that it was actually being delivered or rather enacted, but when after supper they were asked by friends what was the message of the elected chief of the nation, what the programme outlined by her for work during the year, what her considered judgment upon the various problems which divided the nation, what her scheme for restoring Hindu-Muslim unity, and what the measures suggested by her for bringing all parties on a common platform, their blank faces and bewildered looks clearly betrayed their belief that the Presidential address of the year threw no light on any of these questions. The bard could intuit truth, not discuss and argue it. She could dogmatise, not demonstrate. Her powers lay in *a priori* perception and artistic expression, not in deep thought and close reasoning. She could excel in the presentment of truths seen in a vision

at one sweep, not in the establishing of those arrived at after a toilsome process of ratiocination.

The other notable speeches of the session were those of Mahatma Gandhi and Dr. Abdul Rahman on the South African question, that of Mr. Muhammad Ali in opposing the amendment that the clause relating to the compulsory wearing of Khaddar, while attending Congress functions, should be deleted, that of Mr. Shyam Sunder Chakarvarti in opposing Mr. Motilal's resolution and the final speech of Pandit Nehru.

The outstanding feature of this year's session of the Congress was the completion of the Great Surrender. The Mahatma is as opposed as ever to Council-entry, he is convinced that the salvation of the country does not lie in Council-entry and that of the Councillors in obstruction ; yet he let Pandit Moti Lal's resolution pass both in the Subjects Committee and the Open Congress without any opposition on his part presumably because he is convinced that the orthodox Swarajists are stubborn fighters and not pusillanimous place-hunters or arrant opportunists and must therefore be permitted to see for themselves the futility of Council-work for the attainment of Swaraj. Paradoxical though it may seem, the Mahatma has surrendered not because his faith in his programme is diminishing *but because it is actually on the increase.* He has let his former associates go into the Councils and made their path thereto smooth because he feels sure in his mind that living contact with hard realities and actual handling of the magnificent geegaws of mock parliaments will dispel illusions, remove the scales from the eyes of the understanding and demonstrate that like Dead Sea Apples the Reforms are alluring from a distance but most illusory and elusive when propinquity dissipates the enchantment that distance lends. And it seems as if the Mahatma's vaticinations have begun to materialize. The logical conclusion of the Swarajist programme of Council-entry is responsive co-operation. It was expected that just as at Belgaum non-co-operation was strangled, at Cawnpur co-operation would be brought into being But that expectation has been falsified. Instead of going forward on the path of co-operation, Pandit Motilal has actually retraced his steps. Instead of giving a quietus to Civil Disobedience, he has re-iterated his faith in it and has got a mandate from the Congress to prepare the country for it. Instead

of trying to lift the ban and seeking permission to push the programme of "non-co-operation from within" by accepting ministerships, the imprimatur of the Congress has been put upon absolute absention from the acceptance of office. The Swarajists will present an ultimatum to the Government and on its being rejected will walk out from the Assembly and the Councils and will not re-enter them except for the purpose of rejecting the Finance Bill and wrecking other Government measures. Now a shrewd man like Pandit Nehru fully understands what the reply of Lord Reading's and Mr. Baldwin's Government will be to his 'ultimatum.' All this is, therefore, to be staged in order to enable him and his forces to beat a brilliant retreat. Some people think that all this tall talk is bunkum and comuflage devised to supply an electioneering cry. We do not share this view. To hold it is to offer an insult to the intelligence of the great stage-manager and tactician. Mr. Nehru knows only too well that if the Swarajists will a second time seek to practise co-operation under the guise of obstruction, they will stand completely exposed and unmasked and the infuriated electors will call them seriously to account. Mr. Nehru knows too well the consequences of rousing the devil in the hydra-headed monster to incur the risk.

As regards the responsive co-operationists, we must give them credit for courage of conviction and congratulate them on the honest and straightforward course they have adopted in tendering their resignations from the Assembly and the Bombay Legislative Council The elections were fought on the Swarajist ticket and they are right in holding that they have no right to hold their seats after they have ceased to be Swarajists. For the rest, we think that these stalwart fighters will either join the Liberal Party and form the advance guard of that group—this we believe is the only logical course which they ought to follow for there is absolutely no difference between their view point and the view points of Messrs Shastri and Chintamani —or will skulk out for a time and then return to the Congress Camp when non-co-operation and Civil Disobedience are in full swing.

THE HINDU MAHASABHA.

The Hindu Mahasabha held a prolonged sitting in the Congress pandal on the 29th. There was a record attendance. The hall was packed to suffocation. All the approaches

to the platform were likewise packed. Thousands of Hindu ladies also attended. Almost all the prominent leaders, including the Nightingale of India and the Ali Brothers, were present. A number of perfervid orations were delivered in which different and at times mutually contradicting standpoints were expounded. There was wild enthusiasm, hilarious cheering and uprorious shouts. But the upshot was a grand demonstration but no practical result. The Hindu Mahasabha is a conglomeration of Sanatanists, Arya Samajists, latitudinarians, rationalists, sceptics, agnostics and atheists. The Sanatanists' creed is the maintenance of the *status quo* in all matters. If you would seek to introduce the remarriage of child widows among the Dwijas, the Sanatanist zealot will oppose you tooth and nail, if you would abolish the custom of re-marrying adult widows prevailing among the Patels, the devout Sanatanist will denounce you with equal fervour as an innovator. If you will permit Hindu ladies in the North to uncover their heads, he will come down upon you and say you are lost to all sense of decency; if you ask the Maharatta Brahmin ladies to cover their heads he will, with equal zest, run you down and call upon you to refrain from disturbing the tranquility of households and from committing vandalism. Ask the Vaishnawites to offer animal sacrifices or the Shaktakas to give them up, in both cases you are in the wrong and an enemy of "Shastric" injunctions.

All Sanatanists are agreed on one point and that one point is adhesion to fossilized practices, antiquated customs, antediluvian usages sanctified and hallowed by the lapse of time. The Arya Samajists, on the contrary, are at once extreme conservatives and extreme radicals. They would conserve and preserve all that has the sanction of the Vedas and eradicate, root and branch, the caste system and other apocryphal accretions. The other groups would do away with religious sacraments and westernise Hinduism. They would not only do away with untouchability, but also with vegetarianism, not only with Purdah but also with the traditions left by Sita and Savitri. They would not only educate women but withal denationalize them and make them truncated and distorted specimens of English ballet-singers and Eurasian society-women.

Resolutions passed in an assemblage like this cannot but be of the milk and water type, diluted mixtures of

reaction, revival, reform and negation. They please no party but have also the doubtful merit of displeasing none. The Sabha must devise a creed before it can organise the Hindus. Let the Sanatanists who join it at least affirm their faith in the unshastric character of untouchability, hereditary caste, subjection of women and early marriage and the free-lances take the oath of allegiance to ancient culture. Of course by creed we mean philosophy of social reform not a set of metaphysical dogmas.

THE MUSLIM LEAGUE.

The Muslim League held its session at Aligarh. All the separatists and the reactionaries among the Muslims mustered strong. The President was the prince of reactionaries and obscurantist fanatics—Sir Abdul Rahim. His speech must have rejoiced the hearts of Dyers, O Dwyers, Fazal Hussains and other enemies of Hindu- Muslim Unity and national liberation. In the small compass of his address Sir Abdul Rahim managed to compress concentrated and venomous abuse of the Hindus, vilification of Indian patriots, servile flattery of the bureaucracy, subtle appeals to the lowest passions of the ignorant and fanatical section of his co-religionists, a lame and halting apology for rowdyism, clever and unscrupulous utilization as fissiparous tendencies with a view to their intensification, laudation of the extra-territorial patriotism of large section of Indian Muslims and a justification for their lack of all that serves as the background and motive power of Indian patriotism. The speech has staggered even some Anglo Indian papers, one of whom has the fairness to admit that it will have "immediate consequences of a possibly direful kind' and that "Sir Abdul Rahim takes a heavy responsibility when he blows into flame the hot embers of Hindu-Muslim fires" The speech will interest students of morbid psychology in as much as it is a standing illustration of the havoc which *Odium Theologicum* can work in the strongest minds and in the clearest understandings It will go down to posterity as the most irresponsible and mischievous pronouncement uttered by one who has held positions of trust and responsibility and has, in the past, rendered distinguished services to his country. What a deplorable fall ! How unfortunate that at a time like this, when steadying influences ought to be given the freest play, Sir Abdul Rahim should have deliberately chosen to play to the gallery and gain the applause of the unthinking

multitude in his community, to the detriment of national progress and at the sacrifice of the best interests of the country.

GURUKULA SAMACHAR.

Motto I.—By force of *Brahmacharya* alone have sages conquered death—*The Veda.*

Motto II.—The welfare of society and the justice of the arrangements are, at bottom dependent on the character of its members.....There is no political alchemy by which you can get golden conduct out of leaden instinct—*Herbert Spencer.*

THE WEATHER.

It is the coldest weather of the year now-a-days. Occasionally the sky is overcast with clouds and there are scanty showers of rain. But generally the weather is clear and the sun shines bright. The wind in the morning is exceedingly cold. It is one of the healthiest and most invigorating seasons of the year. The landscape on all sides has a peculiar tranquill grandeur. The sunset though not so fascinating as in the rainy season is very lovely still. The stream in front of the College is still running although it has shrunken to a very small size. Compared with the animation nay storminess all round of the rainy season, nature seems to be asleep or enjoying a rest now-a-days.

THE SAHITYA PARISHAD.

Three meetings of the Sahitya Parishad were held during the month. In the first meeting Pundit Deva Sharma Professor of Veda completed his paper on Yajna. In the second meeting Mr. Nand Lal Professor of Western Philosophy read a paper on 'Reincarnation.' The following is a brief argument of the paper—The ancient world generally bore witness to the truth of reincarnation. The doctrine was believed in by the Indians, Chinese, Persians, Chaldeans, Egyptians, Greeks like Plato, Jews, early Christians, Neo-platonists and the Druids of Northern Europe-

As a theory, it explains a number of puzzling facts of common experience which receive no adequate explanation in any other way and it explains a vaster variety of facts than any rival theory can. A sense of the familiarity of things never experienced before in this life, strongly marked congenital tendencies, instances of genius, inequalities, of life—these and several other phenomena are adequately accounted for by the theory. The objections generally raised against it are futile. For instance, want of memory of previous lives is no argument against it for we remember only a very small fractions of the experience even of this life, operations and activities that become habitual become automatic also and lapse from the sphere of memory and consciousness, and the absence of memory in the ordinary state of consciousness is no conclusive proof of want of nemory as is proved by phenomena of alternate personalities and somnambulism. No rival theory can explain all the facts accounted for by this theory while each is open to criticism on other grounds. The doctrine gives eminent satisfaction to the human heart. Several well-known thinkers of modern Europe accept it and several societies in America to day have adopted it as one of their articles of faith. It took more than an hour to read the paper. In the third meeting, Pundit Deva Raj Vidya Vachaspati read a paper on the Vedas —their origin, subject matter, usefulness for modern times, etc. He advanced some original opinions on several points. He took more than an hour to read the paper.

CONGRESS.

The students organised a representation of a session of the Indian National Congress. Sittings were held in the evening for about three hours daily on three consecutive days in the library hall. On the first day, the Chairman of the Reception Committee and the President delivered their speeches ; on the second day resolutions were framed and considered in the Subjects Committee and on the third day the resolutions were discussed in the presence of delegates and visitors and put to the vote. The proceedings were very interesting and reflected great credit on the imaginative and representative faculties of the students. The speeches were admirable and displayed a thorough acquaintance on the part of students with the principles of politics as well as the current politics of the country.

TRIPS.

Some of the members of the staff went to Cawnpore to attend the various functions that were to take place in the last week of December. A few students together with a couple of professors went to Mussoorie for 3 days to enjoy the sight of snow-clad peaks and of snow-fall also if possible. A few students of the first and second year classes went to a village about sixteen miles from the Gurukula to inquire into the facts regarding a miracle that was said recently to have been wrought by some Sadhus in the village. It was rumoured that water possessing therapeutic efficacy had begun to ooze out of the parched bed of a well which had been dry for centuries. People of all villages, within a circuit of twenty miles and more were thronging daily to bathe in and drink the water. The students went after taking their food at about ten A. M. They inquired into the facts, carefully sifted the evidence and came to the conclusion that a bushel of exaggeration and fiction had been mixed up with a grain of fact. They returned the same evening.

THE ANNIVERSARY.

The next Anniversary of the Gurukula Kangri will come off in Easter Holidays about the beginning of April in the Gurukula gardens at Mayapur, Hardwar.

THE WEEKLY SERMONS.

Every Sunday morning a big Havan is performed in the Yajnashala. It is attended by all the Brahmacharis and members of the staff. The usual daily Havan performed every morning in each class is, therefore, not performed on that morning. After Havan some portion of a Veda is chanted in chorus. In the end, Principal Rama Deva gives an exposition of a Veda Mantra. His expositions are so beautiful and convincing that they generate a profound reverence in the hearts of all listeners for the Vedas. The function lasts about two hours and is very solemn and elevating.